

ALCARON

ALCARON

of the Barefote Fryers,
that is to say, an hea
pe or numbze of
the blasphemous and
trifling
doctrines of the wounded
Idole Saint Frances
taken out of the bo
ke of his rules,
called in
latin,

Liber conformatum.

1550.



Imprimatur



versicle.

Frances is in heauen.

Answer.

Who doubteth of that?

Anthem.

All the world.

The preface:



It is to admonishe the gentle reader that if before this time thou hast not red this booke, and comest therunto as an ignorant person that thou beware of geuing any credits or faith vnto any of the blasphemous lies and Miracles contained herin, whiche are not possible to be true they are so directly againe the moost precious & holy word of god. And first thou shalt vnderstand þ there is a booke in latin entitid & named Liber Conformatum. That is to say the booke of the tales of the barefoote friers, containing a wagō of careful of fables and blasphemous doctrines against Christ & true religiō, out of the whiche these few thinges hereafter mentioned in this treatise is excerpted & gathered.

And euen at the first in þ prayer that þ friers make to Frances, thou maist se how horrible idolatry they commit in attributing to Frances that onely apertained to christe, whiche is the remission of sinnes and the rewarde of everlasting life. They apply also al the figures of the old Testament to apertaine to Frances & so they shadow and hide Christ, and auance Frances farre aboue christ. Of this it foloweth that Christ is but a figure of Frances (as the Turk thinketh) & that figured Frances is al in all, wherof springeth this hereby that Frances is the very true Messias, mediator, advocate & patrone þ they cal vpo, and of him they ask everlasting life. who hath heard grece blasphemy, ad what is this but þ falsifying &

The p:eface.

denieng of the scriptures of god spokē of his
sonne Iesu christ, which saith Ihon. x. I geue
them euerlasting life. Whatsoeuer ye ask the
father in my name he wil geue it you, I Ihd. ii.
We haue an advocate with the father whiche
is Iesus christ the iust. xc. i. Et. ii. There is
but one mediator betwene god and man euen
Iesu christ. xc. Wherefore christia reader whe
thou hast wel considered these thinges, weigh
them as earnest matters, and god graunt that
we may so weigh them in hart and mind that
we may detest and abhorre suche abhominas
cions and to cleaue fast to Christ. Amen.

YET here resteth to be told what should
moue me now at this time (friers bring ba
nished from hence and their wicked dopnges
and doctrines worthely condemned) to pu
blishe and imprint this treatise: certainly two
thinges, first for that it was first gathered and
set furth in highe Dutche by. D. M. Luther &
after by an other great lerned man translated
out of dutche into latin, & likewise imprinted
and set fourth after that friers were banis
hed in Germany. And the same cause that I
thinke moued them, doth now likewise cause
me to imprint the same, which is this, after s
light & knowlege of gods holy word had, there
is little perrel to bring furth false & erroneous
doctrines, for that so sone as they come vnto
to s light therof they are spied & iudged, like
as in the darke though a manne be very well
furnished of weapons habile to defend himself
from

The Preface.

from his enemy, yet for lack of light he loseth
the right vse of them, for that hee may misse
his enemy and hurt his friend, & hauing light
and his weapons also, hee defendeth himself, &
saueih his friend and vanquisheth his enemy.
So now that God hath geue vs the light of
the knowledge of his mooste holy and sacred
woord, & hath indued vs with the weapons &
armoz of hys holy spirite, wee nede not feare
the T.uel our enemye nor his doctrines, but
may boldly loke vpon him in the day light and
oucome & confound him and al his: & this as
a special & principal thing shal we hereby haue
great cause to reioyce and praise god for, in
of his great meet he hath deliuered vs from
blindnes & bondage of those papistical Later
pillers, & that we may now laugh to scorn such
folish and filthy doctrines, as in the time of ig
nozanee we beleued and worshiped for truth.

In other cause is this, that I see a great nu
bre which rather delite in lies & vanities, and
therewith to pas their time, then with the lively
& most fruitfull worde of God And for such: I
thought this a meet booke, that by the lies her
in contained they may confound & condemne
their awne ignorance whych at this Daye by
lies is and hath ben established, ad that thereby
they may be occasioned to desire further kno
lege and come to the light of gods mooste holy
woord which every christen man ought
most ioyfully and gladly
to embrace

The

The booke speaketh.

Heare me as I am, & other wylle take me not
And to tel the what I am, lo the I am god wot
But what I am in dede now what thou knowe
This I am I tell the, the truth for so shoue

I am the rule of the barefote friers,
Which leaue of me, to be Gamaells liers
For al that is in me, of lies are groundeth.
Therefore in England I am confounded.

I am such a boke, plainly the to tel
As of friers is beleued before the Gospell,
And al such hipocrites as friers are in dede
Beleue me better then they do theis crede.

I am old, and came not in of late,
I am no newe doctrine wherof diuerse prate,
I was first writen with S. frances hand,
And confirmed by þ pope for euermore to stand

I am that boke, which plainly both expre
Not onely the rule of blessed Sainct frances
But also the miracles of a number of friers,
With blasphemous tales, both scidyp & diuers.

Take me as I am, & so iudge me I þ pray.
Yt thou iudge me euil, the thy iudgement I say
Is vpright, and worthy to be commended,
Blame me hardly, for I haue offended.

In the beginning of the
booke, an Image of the wound-
ded Idole fraunces beyng
set out, the freers make
their prater therunto,
in this sorte,

Francisce Iesu typice, &c.

O frances, the very fygure of Iesu chrest
And the only leder & rule of þe friers obseruat
Deliver we beseeche the, blessed father mooste
highest

The soules of thy seruauntes, that to the are
attendaunt.

From euellasting death and paines infernal,
And graunt vs þe life & loyes that are eternal
first lease.

The question is of frances
mekenes, and where God
hath placed him.

Answer.

He sitteth in the first and the
best degre in heauen, and hath his
seate and abiding in the highest
place.

b. j.

the

Blasphemous

The 11. leafe.

It folow
th that
other
iers wer
ounded
the doc-
ne of the
uell.

Frances onely obserued the
letter of the gospel and swarued
not one iote oz title, and onely he
and his bzetherne hath their rule
grounded on the gospels after a
spirituall maner.

The same leafe

When S. Frances was sicke
a bzother of his desired licence
þ he might reade him some what
for his recreation. To whome
Frances answered, that it should
not nede, for he had sufficient
knowlege, & saide I know pooze
Christ crucified.

The same leafe

O howe oft times our Lorde
Jesus appered vnto the blessed
father. S. Frances, and not only
of him but also of the blessed
Virgyn Mary, of Ihon Baptist
Ihon

doctrynes.

Ihon Euangelist and of the ho-
ly apostles Peter and Paul, and
of the Archangell Michael, and
of diuerse other angelles he was
visited.

The same leafe.

While S Frances praied fer-
uently to our Lady that she wold
obtein comfort for her of her litle
childe Iesus, the blessed and pure
virgin, was incontmently pzet
and caught him in her armes &
kissed him, holding him from the
beginning of the night vntil it
was daye and graunted him his
petition

The. iiii. leafe

Christ calleth Frances his
Chauncelour, Thesauroz, his
Banner beater, & his counsaillor.

The same leafe.

In whome at any time hath
appeared

Blasphemous

apered the print of the woundes
of Christ: Trulpy in none but in
holy Frances, as affirmeth the
church of Rome, and commaun-
deth al the faithful so to beleue &c
And also pope Benedict ordeined
a holy day to be kept for the wor-
shipping of those impressions.

The same leafe.

In the handes and feete of
Frances were Nalles, as it were
of sinowes and fleshe, the whiche
nalles were on the heddes hard &
grosse, they were long & stretched
farte bothe thorow his handes
and fete, and turned againe as
it were clinched, so that a finger
myghte haue bene lated betwe-
ne the clinching: as the righte
worshipful Bonauenture bishop
of Albanence and Cardinall of
Rome in the thirde parte of his

Le.

Legend, doth affirme by the cre-
 dible report of them whiche sawe
 them, felte them and by their othe
 confirmed it so to be. Therefore
 it came neither by nature nor yet
 by imaginaciō, neither could na-
 ture p̄serue it in suche manner
 withoute Putrification, if by
 any Arte it hadde bene deu-
 sed, for by the space of .ij. yeres
 out of those woundes issued blod
 The church doth not report this
 to be done by our Lady, but
 our lord Iesus Christe was the
 onely worker therof by his godli
 wil, might and power, and none
 but himself, whiche in the simili-
 tude of a Seraphin printed in
 Frances, his blessed woundes.
 wherfore he that is mighty hath
 done great thinges in Frances.
 Luc. i. For he hath set wondres
 b. iij vpon

Blaspheinous

vpōn him. Psal. xlv. And blessed
frances may say, as Daniel the
pꝛophet said, The high god hath
wꝛought vpon me wondꝛes and
miracles.

The itil life

Blessed frances hath greate
gloꝛy in heauen, foz he sitteth in
the high seate of Lucifer. And
if according to the minde of the
Maister of the sentence. ii. dist. i &
viii. all the santes after their
degrees, are placed among the ce-
lestial creatures, then is frances
placed among the Seraphins
whiche may well be, foz while he
liued he seemed to be a burning
Seraphin like vnto Christ, both
bodely & ghostly. And that frā-
ces was a burning Seraphin,
was sufficiently declared by
the burning and fiery Chariot,
wherin

Doctrines.

wherein being transfigured, he
apered to certein of his bzyethern
Also Freer Masse beyng by. S.
Frances sodenly rapt and taken
from the perth, felt such an heate
comming from Frances, that he
semed to be in the midle of a burn-
ing foznace.

The same leafe.

Lucifer was of the highest or-
dre in heuen, therfore it foloweth
that he was of the ordre of Se-
raphins, and consequently his seate
was aboue al other ordres in he-
auen. Wherefore in the place of
proude Lucifer is set meke S.
Frances, whiche by deuine reue-
lacion was shewed to Freer Pa-
cificus a Freer Leonard of Aulio
And y denel by y mouth of a cer-
tain priest called M. zatefe of Ra-
uena told James of Bonony that
Frances

Who fe
the De
this: for
ter his
he neuer
me in ho
nor neue
shal.

Blasphemous,

was resident in Heauen and late
in lucifers seate. And the same deu-
uel said that frāces was christes
Banner bearer, and therefore go-
eth next to the king Christe, and
hereof cōmeth it that no ordre is
neter Christ then S. frances or-
dre, for next to the king of kinges
standeth blessed S frances. And
the aforesaid deuuel affirmeth, that
after our Lady, Ihon Bap. & his
postles, blessed frāces & his ordre
doth go before al other sainctes,

The same leafe

Christ made frances like to him
self. First in life most vertuous,
and after by printing in him his
woundes, wherefore it is said of
frances, Eccle. xlix. There is
none found like him, for he hath
observed the lawe of the highest.

Which wordes to be true the
ho-

Doctrines.

holmes, vertue and redolent
fame of blessed Frances declare.

He was also a man of a sin-
cere life, and from the pleasures
of the body vtterly segregate.

The same leafe.

What maner of person, howe
and to what purpose, God made
Frances, is declared. Gene. i. & ii.
where is written, let vs make mā
that is to say, FRANCES, vnto our
image and similitude, & he shall
gouern the fishes of y^e sea. &c And
let vs make him a helper like to
h^m selfe, that is a compaign of
pooze.

The .v. leafe

All the vertue of sainctes aswel
of the Olde Testament as of the
new are conioyned and vnited in
Frances.

The same leafe

b. b.

All

Blasphemous,

Jesus put Frances next himselfe as his Standard beater, as affirmeth the right worshipfull Raufe bishop of Exphord, who by this vision was made a benefite frier, and ii. citizens of Venice with him.

O blasphemous
my.

Also Frances in all thinges was like to the sonne of god, and the holy ghost sanctified Frances as witnesseth y^e cedule which freer Lion saw come fro heaue and rested vpon the hedde of Frances wherin was written, This is the grace of God.

The same leafe.

Our blessed Lady prayed vnto the father that Frances mighte be sent into the worlde. Also our Lady at the prayer of Frances obtained the great pardon that is in the church of Saint Mary
ry

Doctrines.

rie of Doctiuncle wherein is cleau
remission and forgeuenesse of sin
nes.

The same leafe,

Peter and Paule meting Fran
ces in the chutche of Rome, em
braced and killed him.

The same leafe.

Whoso calleth and trusteth in
the helpe of Frances, shall not be
oppressed of the Deuel.

The viii leafe

It is vndoubtedly to be bele
ued, that as well the sairges of the
prophetes as also the doinges of
sainctes, were all prefigured in
Frances.

The same leafe.

Frances is like to Adam, A
bel, Enos, Enoch, Noe, Abra
ham.

Blasphemous

hain, Isaac, Jacob, Joseph, Moses
Aaron, Phinees, Josue, Samson
Jephthe, Gedeon, Samuel, Hely,
Elizeus, Jonadab, Elai, Jeremie
Job, Thoby, Ezechiel, Daniel,
Micheas, Peter, Jhon Baptist.
Jhon Euangelist, James, Bar-
tholomew, Paule, and in conclu-
sion all the saintes,

The ix. leafe.

Elaias figured frances in the
sixt Chapiter, whiche heard two
Seraphins sayng, Holy. Holy,
Holy, And Ezechiel Chapt. iii.
whiche hearde a voice of greate
rustling sayng, blessed be the glo-
ry of the lord, Also he figured A-
braham, which said, I am a worm
me and dust

The x. leafe

frances is like to Ely and
Elizeus whiche raised the dead
ot

doctrines.

to life again.

The same lease.

In whatsoeuer necessitie. S.
Frances be called vpon, Christe
hath bounde him self to heare the
caller.

The same lease

The doue sent from Noe out
of the Arke, signified the ordze of
the barefote Friers.

the same lease.

Also the figure of Ioseph whe
Phaaro toke him his ring to put
vpon his hand. Christ gaue to
none of his saintes the ring of v
expresse figure and print of his
blessed woundes, but onely to
Fraunces.

Also Gene xl. the vine whiche
brought furth iij. braunches, sig
nified. iij. ordzes, that is to saye.
v Minorites, or barefote Friers,
the

Blaspheinous

the blacke Fryers, and the penitent bretherne and sistern.

Also Josue whiche was Moses minister figured Frances, for there hath none serued and ministred to Chyiste as Frances hath done.

Also Frances was like vnto Elias, whiche beyng transfigured appered to his bretherne in a fiery Chariot.

The .iii. childzen in the burning Fornace, & the fourthe that was like the sonne of god, betokened the foure ordres, Basilli, Augustine Fryers, Benedictes, & Graue Fryers, whiche were the fourth, that is to say, like vnto the sonne of God in life, for they are figured and Marked with the woundes.

The Angell whiche sate vpon
the

Doctrines.

the cloude like vnto the sonne of
of mā mēctoned in the Apocalyps *Apoca. xiiij.*
was Frances, as witnesseth the
vision whiche Saint Siluestre
salwe.

The xi. leaf

The Turkes by the ordze of
Saint Frances shalbe conuert-
ed.

The xii. leaf

Blessed Frances may be cal-
led a Rock, for he was the Son-
ne of Peter Barnard, and Peter,
and Rock, is al one.

The xiii. leaf.

The order of the gray freers
shall remaine tyll the daye of
Judgement for so was yt decla-
red by reuelaciō to S. Frances.

The same leaf.

This sayng : I wil be his fa-
ther and he shalbe my Sonne, is
not

Blaspheinous

not to be vnderstande only of the sonne of god, but of those sancts whiche shalbe about the ende of the worlde, that is to saye of Frances and Dominyke, noble and ignoble, which signified ij. ordres to come, as did Caleb and Josue, Manasses and Ephraim, Moyses and Aaron, Ihon & Chyzt, Ely and Elizeus, Paul and Barnabas, the two spyres þ went into Jericho, the two disciples that were sent to lose the Ass. &c.

The xii. leafe

The comming of Frances into þ world was knowen vnto þ deuilles, as it is expessed in þ leged
The deuill beyng asked of the holines of Saint Frances, said that the Houre that Blessed Saynte Frances was bozne, there was
suche

A substanti-
al witness.

Doctrynes.

Suche an horrible and exceeding trouble in hell, & he thought the last day had bene come. And then perceauing that the last day was not come, they sayd among them selues, certeynly there is some bozne which shall destroye hell and vs. And then by the great Deuell Prince of darknes ther were set out certeyn deuilles into all the world to knowe who it was, & they found & Frances was bozne that same houre, and sayd, for a truthe yt was he that should be their confusion and destruction.

The same leafe.

The name of Frances is divulged thorowout all the world. Frances is knowen and declared to all the creatures of the earth, of what kynde so euet they be,
c. i. that

Blasphemous

that is to saye, of the Sea, the
fyer, the Ayer, and the Yeath.

The xviii. leafe.

frances was a Patriarch,
Prophet, Apostle, Martyr, Doc-
tor, Confessor, Virgyn, Angell,
and neter to Christ then all other
Sainctes, as this present worke
declareth,

The same leafe.

Blessed Frances was ordeyned
of god, as afficmeth holy church,
for pope Gregory the ix. entered
him in the register or booke of
Saynctes.

The xviii. leafe.

The bowelles of Charite were
shewed in Frances, for with we-
pyng eyes he behelde the crosse of
Christ, and in. tymes, the Crosse
bowed doune vnto him sayng,
frances, go & repayre my house.

The same

doctrines.

The same leafe.

The Deuell wytnesseeth that
by the mouth of a certayn womā
yt was declared ꝑ Christ made
intercessiō to his father to graūt
toward the ende of the worlde,
that Frances might beare his
crosse for the remission of the syn-
nes of the people. &c.

A Testi-
mony.

The same leafe.

When S. Frances desired of
Christ a great Pardon for the
synnes of the people, Christ bade
him aske what he woulde and yt
shoulde be graunted to him, for
he was ordeyned to be the light
of the Gentyles.

The xix. leafe.

Freer Lyon sawe Christ cru-
cified goyng befoze, & Frances
when he stode, standyng wyth
him,

Blasphemous

hym, and when he went, goyng
with him, and talkyng with him,

The xxi. leafe.

On Christmas euen, Sainct
frances turned the great ryuer
of Tyber that passeth by Rome
into Dyle.

The xxiii. leafe

Abbas Ioachim and dyuerse
other sawe frances wounded,
accordyng to the sayng of Christ
Ihon. viij. Abraham sawe my
dayes and reioyled.

The same leafe.

Mastres Dicha, the mother of
blessed. S. frances was concea-
ued with him after the maner of
another Elizabeth, and she dyd
not only reioyle as Elizabeth
dyd, but also she named him Iho
at his baptisme. If S. frances
were like to þ sonne of Mary que
Lorde

Lorde Iesu Christ, then of force
 he must be as good as Iho bap-
 tist. And certepnly he was moze
 the Ihon baptist, for Ihon bap-
 tist was but a preacher of pe-
 nance, but Frances bothe preas-
 ched yt and dyd institute yt. Als-
 so Ihon baptist was the forrun-
 ner of Christ by preaching, but
 S. Frances was bothe his preas-
 cher and banner bearer, wherin
 he exceded Ihon. Also Frances
 is before Ihon for he conuerted
 moze then Ihon dyd, and hath
 trauayled in mo places, that is to
 saye thozow out all the worlde.
 Ihon preached but ij. yeres and
 a lytle moze, Frances preached
 xliij. yeares. Ihon receaued his
 aucthorite but of the Lorde: But
 Frances receaued yt both of the
 Lorde and of the Pape, whiche
 C. liij. is

is more. Ihon what maner of person he should be was declared of an Angell to his father, and by the holy ghost was made known to the Prophetes. But frances was declared by the Prophetes, by our Lorde Iesu Christ, and by an Angell in the likenes of a pilgrim, both to his father and Mother and whole household. S. Ihon prophesied bothe in his Mothers belye and abroade. Blessed frances prophesied in y belye, that is to saye in prison beyng take at peruse, of his deliuetance. S. Ihon was y frende of y spouse, but frances was made like vnto Christ himselfe. Ihon to the worlde was very holy : But frances excelled in holynes, and therefore before all other Christ pynted in him

him the marke of his woundes.
 S. Ihon is exalted into the order of the Seraphins, But S. Frances is exalted into the same order and is set in y highest seate where Lucifer dyd lyt.

But was there any other that were glad of y birth of S. Frances? Ye truly. Who were they? forsoth that were Enoch and Helias, whiche appered vnto a certeyn freet of the order of Benedict of y partyes beyond y seas, and they asked him, what order arte thou of? He answered of Frances order. And they sayd then Frances cometh, and they made great reioisynge, and led the same freet w them throughout all paradise shewing him all thynges. And yt is no metuayle that they so reioysed in Frances, for like

c. iij. alwayes

Blasphemous

alwayes ioyeth in their like. Also
the soules in purgatoꝝ reioysed
at his birth, & specially all those
whiche were of þ ij. orders, for
they were deliucted from their
peynes and dyd aſce vp into hea-
uen. Also the dead reioysed, for
by his merites they were reysed,

The xxviii. leafe.

As Simeon embraced Chylt
beyng a Child in his armes, so a
certayn pilgrym whiche was an
Angell came to the doze of Fran-
ces fathers house, and instantly
besought the seruauntes of the
houshould þ he might embrace
the Childe. &c. And the Angell
sayde. In this strete are boꝝne
ij. Childꝝen, this Frances here,
and another. This shalbe the
gouernour of the better, and the
other of the worse.

As

This he
saith of
simeon,
these
are the
thoꝝe
hele ii.
es.

doctrynes.

As the blessed virgyn Mary
at the petition of the wise men
that came from the East to visite
Christ, deliuered him to theim,
euen so the mother of blessed S.
frances at the petition of the
pilgrym deliuered her Sonne
vnto him.

The same leafe.

S. Frances dyd specially
delight in the blessed virgin Ma-
ry, S. Michaell, Ihon baptist.
Peter and Paule.

The xxix. leafe.

frances healed all maner of
diseases, Pea and that was moze,
by the only laipng on of his
handes he censed lepers. And
he conuerted the Souldyan of
Babylon.

The same leafe.

By the merites and inuoca-
c. v. tion

Blasphemons

ctis of S. Frances, Christ reysed
many from death to life.

The xxx. leafe.

Frances beyng in Wyson,
when his other Wyson felowes
wet sad and heauy, then would he
be wonderous mery and glad;
inso muche that they imputed
his so muche myrth to be folpsh-
nes, of the whiche beyng by one
reproued, he aunswered with a
lowd voyce, what thinkest thou
of me? Euen at this tyme am
I worshipped throughout all
the worlde.

The xxxviii. leafe.

Frances sayd vnto his bre-
thren, my brethren, my brethren,
God called me by the waye of
symplicite and humilite, and by
waye he declared to me to be the
true way for me and those that
will

will beleue & folowe me to walke
in. And therfore I will not
haue you to name any other rule
to me, then that whiche the Lord
of his great mercy declared and
gaue vnto me. And the Lorde
sayde vnto me that he would
haue me a lpttle foole in this
worlde. &c.

The same lease.

Freer Pacifique was so
deplye rapt and taken vp into
Heauen, but whether in the body
or out of the body, god know-
eth, and he sawe in Heauen ma-
ny seates, among whiche he sawe
one very notable, garnysed with
precious stones. And he heard a
voyce sayng vnto him, this seate
was Lucifers seate, and in his
seate

Blasphemous

Seate Shall syt meke Frances,

The xxix. leafe.

Frances is better then the
Apostles, whiche left but their
shippes and fewe other thinges;
but yet they left not of the gar-
mentes from their backes. Bles-
sed Frances for a truth forsooke
not onlye all earthly goodes &
riches, but also the clothes from
his backe, and euen his very
breeches he cast from him, and
naked he offred him selfe bothe
body and mynde to be crucified;
whiche we reade not that euer
any saynt ells dyd: wherefore
he may well saye to Christ, I
haue left all and folowed thee.

The same leafe.

Blessed Frances obserued
the Gospel to the vttermost, as
they syng of him, Frances hath
not

doctrynes.

not offended one tyttle, poynt or
tote of the Gospel.

The same leafe.

Worldly men desyer high,
fayre, large & plesaunt houles,
but S. Frances would haue none
suche, but commaunded that the
substaunce of the houses for the
Brethren and Sisters should
not be made of stones or of car-
ued woork, but of wyckers or
Oylers couered w a litle straw
and claye myngled together, and
that they should be litle and low
cotages.

What do
the seers
observe
this?

The xlii. leafe.

Frances beyng in prayer, the
Deuell sayd vnto him, Fran-
ces, frances, frances: frances
answered and asked him what
he would, he beyng in subieccion
sayd, There is no synner in the
world

This say-
yng, if yt
wer sayd,
was not the
Vincelles
sayyng.

Blasphemous

worlde which if he conuert, that
nedeth to fight with him self: but
surely whosoever by hard pe-
naunce killeth him selfe, shall
neuer fynde mercy.

The same lease.

frances and his felowe:
as they went into Apulia found
a great purse wyth mony, he
knowyng that the Deuell had
done yt for a bapte, at the in-
stance of his companion that yt
might be geuen to the pooze, he
tooke the purse, and he no loner
touched yt but the Deuell issued
therout in the lykenes of a Ser-
pent & carried the purse with him.

Another brother goyng by the
way found a penny and tooke yt
by and put yt in his mouth to
geue yt to the pooze, and streight
waye his tonge and members
were

were made lame and dumble by
the Deuell, But when he had
spyt out the peny and done pe-
naunce, he was restored, both to
his speche and other membres.

The same leaf.

frances often tymes dyd se
the Deuell, not only in a dissimu-
led maner, but to feate and greue
him he shewed him self playnly
and clerely in his awne forme
and fassion. Freer Giles asked
of S. frances if the Deuell were
so terrible that a man might not
behold him a pater noster while?
S. frances answered, that no
man was hable to behold the de-
uell half a Pater noster while,
but he should dye immediatly.

The xlii. leaf.

The deuell appered unto Fran-
ces sayng, knowest thou not that
I cepe

Blasphemous

Nepe is a great nozischyng to the body: And immediatly frances pulled of his cote & his breeches and goyng out of his Cell ranne naked into the wildernes, when yt was frost and snowe, and all to tare his flesh with the thornes of the wood.

The same lease.

S. frances beyng occupped in prayer vpon the mount of Aluerne, the Deuell would haue throwen him doune headlyng, by reason the stones wheron he kneled were lose & holowe: but frances caught one of y^e lose stones in his hand as he was falling & the same cloue as fast to y^e rest as waxe doth to a mannes fyngers, wherby frances stayed him selfe & ouercam y^e deuell, which stones are to se this present daye.

*If ye seke
them may
hap ye may
fynd them.*

The

The xlv. leaf.

S. frantes hear yng in the
Gospell that the Disciples should
cary no mony in their Pursses,
neither should they haue ij.
cotes &c. beyng replenished with
the holy Ghoost, strept way he
cast away his Shoes, and his
staffe, and put on an olde threde
bare cote made after the maner
of the Crosse, and in stede of a
Girdle he put about him a corde.
And thus the life and rule of bles
sed S. Frances was taken of
the Apostles.

The names of the xii.
Apostles of Sainct Frances
whiche were in lyfe, worde
and miracles, wonde
rous notable.

D. j.

Peter

Blasphemous

Peter Cathany.
Jhon of the
Chapell.
Philip Long.
Freer Barber.
Freer Giles.
Bernhard of
Cleuc.

Angell Camer.
Jhon of Saint
Constance.
Bernhard of the
b. Wallops.
Freer Morice.
Freer Sabatyn.
Freer Syluester.

This order was instituted
the xvi. daye of Aprill
Anno. M. CC. VII.

Freer Giles was rapt and
taken vp into heauen, as was
Saint Paul. Freer Siluester
talked with God as one frende
talketh with another. Freer
Morice lyued onely by rawe
herbes. And as Judas was
remoued from the dignite of the
Apostleshyp, so was Jhon of the
Chapell remoued from them, &
afterward beyng infected with
a leprosy

doctores.

a leprosy, for payne and shame
he hanged him selfe: in whose
place came William an Eng-
lishman.

The xlviii. leafe.

Frances was buried in Allisto,
but his body could neuer be found
to be shewed to the people.

There is
neuer no
such, &
herein are
many de-
scribed.

The same leafe.

S. Frances opened the Masse
booke, & at the first opening he
happened vpon this sentence by
the will of the Lorde: If thou
wilt be perfect go sell all that
thou hast and folowe me. He
opened the booke the second time
and found, ye shall carry nothing
with you in the waye &c. And
the third tyme he opened yt, and
founde, he that will folowe me,
must deny him selfe &c. Then
sayd Frances to Bernhard and
D. ij. Peter,

Blasphemous

**Peter, that is the rule of oure
life.**

The same leafe.

**Frances and Bernhard stode
vnder a porche stark naked ha-
uyng nothyng vpon them when
yt was fetuently colde, and a cer-
teyn woman tooke them for
tybaldes and theues.**

The xlviii. leafe.

**Frete Bernhard stode by the
space of viij. dayes beholdyng
diuynе consolacions.**

The same leafe.

**Frete Bernhard saue one of
his Brethren ryde vpon a great
palfrey, and he cryed mightely
after him, sayng, that Horſſe
is to hyghe and to great, oure
rule teacheth not to ryde of ſuche
Horſſes. Blessed Bernhard was
the whele of Charitee.**

The same

in doctrynes.

The same leafe.

Brother Giles faying Bern-
hard he fard, Sursum corda. that
is, lift vp your hertes, And
Bernhard answered Habemus
ad Dominum. that is, we lift
theim vp vnto the Lorde.

The same leafe.

Freer Bernhard after his
death, was made whyte and his
fleshe soft and looked as though
he laughed, and he seemed to be
much farther beyng ded then he
was lyuyng.

The xlii. leafe.

One of S. Frances brethren
beyng sodenly rapt vp into Pa-
radyce, sawe S. Frances clothed
in a clothyng garnished all with
beutifull sterres, and the pryntes
of the woundes shone as y most
bryghtest sterres, and was sene
D. iii. thozow

Blasphemous

thorow all the cpte.

The same leafe.

Freer Lyon not fyndyng S.
Frances in his cell, went out and
sawe him ascendyng into heauen
so high that he could skant reache
his fete, which he embraced and
with all reuerence kyssed sayng,
God be mercifull vnto me wret-
ched synner, and by the merites
of this holy man, Graunt that
I may fynde mercy.

The same leafe.

S. Frances tolde the for-
sayd Lyon before of the impressi-
on of his woundes, sayng, that
shortly God in the mount of Al-
nerne would worke in him suche
a Miracle as he neuer before
wrought in any creature, whiche
should be to the great wonder of
all the world. This Freer Lyon
beyng

doctrines.

beþng in the mountain when our
Lorð marked S. frances with
his fyue woundes, S. Frances
was content to graunt him to
touche theim, & with his handes
he touched those most reuerent
woundes, out of the which issued
so much vertue, that he semed to
him selfe to be taken out of the
worlde.

The same leafe.

S. frances vled all wayes to
put a certeyn thþng in his woundes
to kepe them from bledþng,
but vpon Maundy thursdaye at
nyght and all good Friday he
would put nothþng in them, but
suffred them to blede, for the loue
of Chꝛist which þe daye was cru-
cified, þe he might suffer w him.

The same leafe.

Blessed frances cōmaunded
D. iij. the

the stone wheron Christ rode
when he apered vnto him, to
ronne Water, Wyne, Oyle, and
Ballāuin, for iij. thynges sayd
he that Christ promysed shoulde
apperteyn vnto his order. The
first, whosoever loued religion
shoulde end well. ii. Whosoever
persecuted Religion shoulde be
plagued. iii. He that obserueth
not religion shoulde be confoun-
ded. iiii. That religion shold en-
dure to the end of the worlde.

But not
euer religion.

The same leafe

Freer Lyon after S. Frances
death was wonderfull despyous
to se him, and to obtayn his re-
quest he gaue him selfe to praye
and fastyng, to whome S. Fran.
appered very iocound and mery,
hauyng wynges and fethers
to flye, and sharpe talentes (as yt
were

were gilted) lyke an Eagle. Then
 freet Lyon asked him wherfore
 he dyd flye in that maner. He
 aunswered, among many other
 gifts which the lord hath geuen
 me, one is that I should be the
 only aduocate and helper of all
 my verteous and deuoute bre-
 thren, and as yt wer flyeng amōg
 their tribulacions and aduersi-
 ties y more spedely to help theim,
 and the soules of those good bre-
 thren to byng into euerlastyng
 glory: And I cary the sharp ta-
 lentes and nayles of the deuell, to
 correct with most hard peynes
 and greuous punishment the
 naughty brethren and the perle-
 cutors of oure order.

The 1. leafe.

A certayn Childe beyng dayly
 vexed with the falling lyknes
 d. v. coming

Blasphemous,

coming to Freer Lyon dyd purposely cut of a pece of his cote and hanged yt aboute his neck and streight he was deliuered of his Disease, but by chaunce yt so happened that thesame pece was cut from his neck, and beyng agayn vexed with his Disease he came to Freer Lyon, and he hanged a pece of his cote aboute his neck, and the Disease Departed from him for ever.

The same lease.

The countesse of Angulary liyng at the poynt of death, harde the voyce of a certeyn lady sayng, dost thou beleue in holy Freer Lyon? Then com-
blasphemyt thy selfe to him. The woman beyng specheles, in her harte commended her selfe to Freer Lyon and immediatly she receaued her health.

health.

The same leaf.

frances reuled to freer
 Masse many heauenly thynges.
 It fortuneth that freer Masse
 was goyng before S. frances,
 and asked him whiche waye they
 should go. S. frances aun-
 swered, thesame waye which the
 Lorde sheweth vs. And Masse
 sayd, howe shall we knowe that
 waye? And frances answered:
 by the myracle that I will do in
 the. And then he commaunded
 Masse by the vertue of obedy-
 ence that he should turne him self
 round & neuer cease (as childzen
 are wont to do) tyll he comma-
 unded him to cease. Whiche
 thyng he doynge for the desynes of
 his hed at last he fell to y^e ground.
 Then Saynt frances com-
 maunded

Looke wha
 a goodly
 miracle her

is.

Blasphemous

maunded him that he shoulb not
ryse, and asked him to what part
his face was, and he sayd toward
Senas. Then sayd S. frances.
let vs go to Senas, for so
is the wyll of God.

A lytle after.

Suche wyzkes were done by
blessed frances whyle he lyued,
that if an Angell had done them.
they coulde not haue bene moze
metueylous.

The same leafe.

frete frances and Malley
went a beggyng together, and
because frete Malley was fayre
and frances hard fauored, ther
fore frete Malley had the best
almoze and greatest lofes.

The li. leafe.

Blessed Sainct frances
went behynde the altar to praye,
where

where by the visitacion of God
 he receaued into his soule suche
 fetuency of heate, and was so
 inflamed with the desyer of po-
 uertye, that he thought that
 oute of his Eien and mouthe
 when he gaped, ther issued great
 flames. And commyng into
 his felowe with his burnyng
 mouth, he sayde, A A A broth-
 er Massey, and this he spake
 with great fetuency iij. tymes,
 and he pulled Massey by the
 necke, and his mouthe for the
 greate fetuency of the Spirite
 was drawen awrye, and he cryed
 contynually A A A Brother
 Massey, and he lifted Massey
 from the grounde and with a
 blast of his mouth he lifted Mas-
 sey from the earth, & he blew him
 befoze him a great speare length.

Frete

Blasphemous

Freet Halsey was astonyed at the meruelous seruoure of the Blessed Father, but he thought that he receaued suche greate swetnes and consolation as to his remembraunce he neuer receaued before.

Afterward goyng to Rome, Blessed Frances was of the holy Apostles Peter and Paule swetely embraced.

The same leafe.

Peter and Paule beyng requyred by Frances, obteyned of Christ the confirmation of the rule of the Barefoote Freetes.

The same leafe.

A great myltitude of byrdes wer gathered together to heare the pꝛechyng of blessed Frances.

The same leafe.

Freet Cozrade sayd that **Rufinus**

kins was tempted often of the deuell that he should not folow y^e steppes of blessed frances, for frances was an ydeot & a foole.

The same leafe.

The Deuell tempted freer Ruffyne sayng: Thou arte dampned and frances is dampned, and whosoever foloweth him shalbe deceaued. Whiche thynge when Ruffine had told Blessed frances, frances sayd If the Deuell appete vnto the agayne and saye any thynge to the, saye thou vnto him, Open thy mouth and I will shute in yt. Afterwarde when Ruffinus prayed agayn, the deuell appered vnto him in the lyknes of Christ sayng: freer Ruffine, dyd not I byd the that thou shouldest not beleue the Sonne of Peter Bernhard,

O swete frances.

Se how lyke Christ the deuill is.

Blasphemous

Bernharde. Whye doest thou
thus ponysh the thy selfe? And
ymmediatly freer Ruffine sayd
vnto him, Open thy Mouth
and I wyll shewe in yt. Then
the Deuell beyng angred, de-
parted from him in a greate
furye.

I swete
peche.

The liii. leafe

On a certeyn daye, bles-
sed frances commaunded freer
Ruffine to go preache at Assi-
sio suche thynges as the Holy
Ghost should moue him vnto.
freer Ruffine sayde, I am an
ydeot and vblearned, I beleeche
the my L O R D E Pardon
me.

Blessed frances sayd,
Because thou hast not streyght
way obeyed, therefore by the
vertue of obedyence I comma-
unde the that thou styrre thy

selfe

C. L. B. R.

doctyn 10.

self naked all saue thy bꝛethes &
gett the to Assisio to some chutch
there and so pꝛeache to the people

Afterward when Saint Frā-
tes, perceiued that Freer Ruffine
was gone, and considered with
him self that his penance was to
greuous, he likewise striped
him self naked and went and
hearde Freer Ruffine pꝛeache
But the inhabitantes of Assisio
seing those ii naked, said, these me
do so much penance that they be-
come mad.

The same leafe.

They thought they in selues
most blessed and happy that mi-
ght touche the Remmes of the
Satinentes of Frances and Ruf-
fine,

The same life

Do. 11. cl.

on

doctrines.

On a time when Friet Ruffine
went about the cite of Assisio
begging bread, behold, a certeine
deuel cried saiyng, that poze Fri-
er S. Ruffine, which trotteyth in y
myze, his holinesse and praiers
burne and tozment me.

The same leafe

Also Friet Ruffine was the
first that espied the printes of the
woundes in blessed S. Frances,
by washing of his breeches which
was exceedingly arated with the
blood that ranne out of the right
side of the wound of S. Frances.

The second time he espied it by
scratchig of S. Frances side, wher
by chaunce his fingers was in
the wounde before he was ware
and Sayncte Frances beyng
in greate anguyshe cried with a
loud voice, God forgeue the

Ruffine

before he
seemed
contra-
of frice
on
before a
ought
have a
od mes
opp.

doctrynes.

Ruffine, wherfore hast thou done
this?

The same leafe.

Frier James sawe the soule of
blessed. Saynct Frances, ascend
into heauen as a bright sterre o-
uer a faire cloude,

The same leafe.

There laye in the house of our
Lady, certein friers which hard
and sawe a greate nombze of lar-
kes, gathered together, singin-
ge vpon the rose of the Churche
at the death of Frances, Sancta
Maria, &c.

The xl. leafe

Frier Jhon was so simple that
whatsoever he sawe Sainct Fran-
ces do, that he would do also, as
when Sainct Frances swept the
church he would also helpe him &
e.ii. when

Blasphemous

when frances did spitt he would also spitt, and whē frances made curtesy, he would also make curtesy. And whē he was by frances rebuked for so doyng, he answered that he had promised to do all all thinges whiche. S. frances did.

The same leafe.

A certain Doctoꝝ in diuinitie preaching before S. Clare and her Sisters, it fortunēd that freet Giles comming in, said vnto him, thou doctoꝝ holde thy peace for I will preache: which immediately held his peace, & freet Giles taught most sweetely. The blessed S. Clare reioysing in the spirite said, This day is the will of blessed Saynt frances fulfilled.

Doctrynes.

The same leafe.

Freet Giles said, that among
al vertues he loued chastite. And
whē a certain brother said, is not
Charite greater? He answered
And what is chaster thē charite?
And often he would sing, O holy
Chastite what art thou? what art
thou? thou art such and somuche
as fooles knowe not howe
much,

A goodly
the song.

The same leafe.

A blacke Frier being tempted
by our lady, went to Frier Giles
for counsaile. Freet Giles seing
this in spiritte ranne and met him
and with his Staffe he bette the
ground iii. times sayng, A vir-
gin befoze the birch, A virgin in
the birthe, And a virgin after the
birch, and at euery stroke that he
gave on the ground, there sprōg

Here sh
touche
Black Fe
ers.

vp

Blasphemous

vp a lily, and the frier was deli-
uered of his temptation.

The same leafe.

Freer Gyles knowing p. f. Le-
wes which was king of fraunce
came too Peruse clothed in
a pilgrims weede, to se him, and he
running to mete him, eache so e-
braced other, that they both fell
doun, & in spirit, but not in word
the one spake to the other, and
eache departed from other with
wonderfull consolacion.

The. lv. lefe

Freer Gyles affirmed that he
was iiii. times bozne. first of his
mother, second of baptisme, third-
ly at the entrance into his ordze,
And fourthly, when god so of-
ten times appeted vnto him, and
he was rapt and taken vp into
heauen. And in this birth as he
said

Blasphemous.

saide, he losse all his faith, by the
reason of those heavenly visions
whiche are of faith.

The same leafe

The deucl appered vnto him
so terribly, that for feare he losse
his speche, and when the deucl be-
gan to come vpon him and to de-
stroye him, not being hable to rise
he dreyne as well as he could to
the vessell of holy water whiche
with faith he threw. & forthwith
he was deliuered of his tormen-
tes.

The same leafe

Freer Giles saw y^e soule of a cer-
tein holy persone among a great
sort of the soules of Friers, ascend
out of Purgatory into heauen

The same leafe.

e.iiii.

For

Blasphemons

For the holynes of **Frier Giles**, **Christe** graunted that all the soules whiche were in purgatory should assend with him into paradise, among the whiche was **Freet Lolle**, euen then in toymēting, whiche by the merites of **Freet Giles** was deliuered.

The same lease.

Freet Giles was once rapt & taken vp into the thirde heauen.

The doctrine of Frier Giles

There is nothing wherby **thou** canst please god better, then to hāg thy self by the throte, whiche is thus to be interpreted, the man that is hanged is not in heauen, and yet is he lifted vp from the yearth and alwayes loketh downeward, so must we humble our selues.

the doc.
of.

The

Doctrynes.

The same leafe

Freer Giles said vnto a certeyn person, if thou wilt entre into religion, then quickly kill thy parentes, that is to say thy father and mother, but not with the materiall sworde, but spiritually, for he that hateth not father & mother cannot be christes disciple.

The same leafe

To entre into religion, is to finde the infinite treasure of the kingdome of heauen.

The lvi. leafe

Peine vpon peine, is to studye mekenes and humilitie,

The lvi. leafe

Freer Giles said to .s. frances that he liked not the pisineres or Antes, because they were to much careful in gathering of their vicualles, but he liked the birdes

Sortynne.

exceedingly well, for they hoarded
not vp.

The. lvi. leafe.

**A holy com
parison**

Holy religious persones are
like holy wolues, for they neuer
go abrode but for greate necessi-
tee.

The lix. leafe.

From the beginning of the
world even til this time, ther was
neuer a better nor a more
profitable Ordre of Religion
invented, then the ordre of the ba-
refote Friers.

The lx. leafe.

Freer Giles being asked what
he thought of blessed Frances, he
beyng inflamed with fetuour of
the spirite, in hearing the name of
Frances said, that there is no mā
that ought to name blessed Fran-
ces, but for toy he should lick his
lippes

kippes. Yet said Frier Giles he lacked one thing, and that was a strong bodye, for if he had had so strong a bodie as I haue, I thinke al the worlde had not ben able to haue folowed him.

The same leafe.

Frier Corade of offida whē he was but xiii yerres of age entred into religio, & when he was set to study he refused it, & entred into y^e kitchin dressing meat & distributing alimose by the space of .x. yerres There came daily vnto him a faire bird & late vpon his sholder, & at a certein time as he wēt into y^e wood the birde did fly befoze him singing moste swetely, of the whiche swetnes he receaued incredible comfort. Maundy thursday
Drawing

Blasphemous

Drauing nere, Freer Conrade
besought the lord that he would
take the bird those iii. daies into
his keeping, because that in those
iii. daies he would receiue no cō-
solation or confort, but sorowe &
heuines, in the honoz of good Fri-
day: whiche thing came to passe,
for the bird hid her self, vntil Ea-
ster day in the morning, whiche
morning he came more faiter thē
euer he did before, and song more
plesanter and sweter, and as it is
said, he spake to him wonderfull
thinges and he sawe him fly into
heauen as straight as a threde.

Relp 10 Merely I beleue it was the Holy
Ghost, or at the least y angel Ga-
briel, Also a certein wolf came
vnto Conrad and caught him by
the necke as he had bene a lambe
and caried him into the house of
the

doctrines.

the bare fote friers. The whiche thing the betherne seying, meruailed, and for greate deuocion began exceedingly to wepe perceiving the holines of their brother.

The same brother in the feast of the Purificatiō besought our our lady that she wold geue him some of the swetnes and consolation that she gaue to Symeon, and immediatly he was heard, for our Lady apared in a great light with her mooste precious childe, and turned him into the armes of Freer Contrade, whiche deuoutly taking him printed Christes lippes in his lippes, and setting his brest to his, was wonderfully delighted in the kisses, and replenished with charitie.

The

Blasphemous

The same leafe.

The soule of a certain Frier
apeded vnto Frier Contrade, and
declared vnto him that for cer-
teine sinnes that he had commit-
ted he was in purgatory, & there-
fore besought him that he would
say a certain of pater nosters for
hym. And when he had saied an
hundred pater nosters, the Soul
of the same brother returned and
gaue thanks on goddes be-
halfe to Frier Contrade, sayng
that hee was deliuered from
peines and went euen then into
glozy.

The same leafe.

Frier Contrade was a great pre-
acher, and he raised fīue dead per-
sons, as the deuell affirmeth.

A fūre wit-
nes.

The lxi. leafe

Frier

Blasphemous

Frier Simon of Collaze ressed
a dead person to life, he healed a
sick horse, Shepe that could not
stand he made hole. He restozed
olde women to their hearing, till
persons that were croked he ma-
de streight, and healed x that had
the droply,

The same leafe.

A certain Phisicion of Spo-
let, being sicke could not help him
self, till he had vpon him the gar- A medicine
for phisicia-
ans.
ment of Saint Frances ordre, &
then he receaued his health.

The lxxi leafe

Freet Simon of Allisio,
neuer learned bys Grammer,
and yet by the help of god he spa-
ke so mystically that his wordes
semed supernaturall. And be-
yng on a time rapt and taken vp
he

Blasphemous

he seemed so farre unlike himselfe
by the meane of wonderfull apa-
ritions and visions that he sawe,
that a freer putt a burning cole
vpon his bare fote and he neuer
felt it.

The same leafe

Freer Rolfe of Bruford on a
time preached in the wood, and the
chattering of the birdes excedig-
ly troubled him, and he turned to
the, & commaunded the that they
should depart and come no more
in that wood, (A merueilous say-
ing) and immediatly thei depa-
rted and neuer returned again.

The same leafe.

Freer Leonard one of. S. Frances
fellowes led S. Frances
Ase & as he thought S. Frances
was riding vpon his Ase, which
sayde to him self, behold howe
Frances

Doctryne.

Frances rydeth and must haue a
foote man to leade his life. And
whimedpatly Frances knewe his
thought. Then freet Leonato
kneled doune at blessed frances
fete, and with teares besought
him of forgeuences.

Chescowse leafe.

A certeyn Nouelle called freet
Junypet was so symple and de-
uoute. þ he went often tymes in
to the wyldeynes to gather wood
to make a fyre to warme the by-
thren with. & he vled to carpe an
aule with him to solwe the lynes
of his byethre, but the warden
of his house was fat. Chescowse
Nouels on a tyme stryped him
self naked & came from fulgine
passyng by þ strete spelū thozow
the cytee of Alissio even into the
house of þ barefoot freets. And
¶ when

doctrynes.

when he was exceedingly repro-
ued of the generall minister for so
doyng, he sayd, that he had take
to this penance vpon him, be-
cause he would be commaunded
in like maner naked to returne.
Also another tyme he entred into
Viterbe, & as he entred the gate
of the citie, he put his breeches a-
bout his head, and his cote he
bound vp like a fardell aboute
his necke, and so naked he went
thorough the citie, where he suf-
fered many shamefull rebukes
& naked he entred into the house
of the Fryers, whet all the bryth-
zen cryed out vpon him, but he
lytle regarded their rebukes, for
holp a man was this Nouys.

The same tract.

The forsayd Nouys was of
a certeyn gentleman exceedingly
well

Goodlye
and gape
pyracles.

Welle enterteigned and layd in
a goodly bed. But he spled the
bed, and departed in the mo-
nyng without takyng any leaue,
oz byddyng them farewell.

A thet
knaue.

Thesame man tooke his ior-
ney to Rome, whiche beyng kno-
we to the Romaynes, they came
foorth to enterteine and well-
come him. But he stode plai-
yng with the Children tyll they
were gone. And afterward he
went into the citee alone. The
Romaynes some of them tho-
ught he dyd yt of a contempt oz
disdeyn that he bare vnto theim
and other some thought he dyd
yt of folyshnes.

Thesame leafe.

A certeyn freer beyng sycke
despyred to eate of a swynes fete,
Then the forsayd flouers called

Blasphemous

Freer Juniper tooke a sword
and entred into the myddest of
the herde of swyne & stroke of the
fete of one of theim, and dyessed
theim for his forsayde brother.
When the master of the swyne
knewe that a freer had done it,
he spak many opprobrious woꝝ-
des of S. Frances and his bre-
thre. But freer Juniper metyng
with the master of þe swyne gaue
vnto him such soft & swete woꝝ-
des, that he gaue the whol swyne
for a pittance to the brethren.

The first leafe.

A certeyn poore man asked an
almose of freer Juniper, to
whome he sayde, I may not geue
myne habite, but if thou take it
from me, I will not be greued
with the. Whiche thyng the
poore man dyd.

The same leafe.

The

The Deuelles exceedingly feared this freer Junpper, for he goyng by a rectepn toun the deuell fled but. myle from him, and beyng asked why he dyd so: He answered, that he could not abyde the pacyence of that foolish freer Junpper. Wherefore S. Frances, when the Deuelles would not at his comaundment depart out of men, he would saye to the deuell, except thou departe the soner, I will cause freer Junpper to come to the, and then the deuell fearyng the presence of freer Junpper, and the vertue and holynes of S. Frances departed.

The same leafe.

S. Frances perceauyng the great holynes of freer Junpper, layd vnto his bretheren, I would

Doctrines.

to God I had a whole wood of
suche Junpper.

The same leafe.

Freer Junpper kept splence
vj. dayes after this maner. The
fyrst daye in the honour of the
father, The second in the honour
of the sonne, The third in the ho-
nour of the holy ghost, the fourth
in the honour of the blessed vir-
gin Mary, and so he obserued
splence euery day in the reuerence
& honour of one saint or another.

The same leafe.

Freer Junpper had a certeyn
brother to his disciple, which was
so paciēt. that if he had bene skoz-
ged all the daye long, he woulde
saye nothyng. And when Freer
Junpper dyd byd him wepe, then
he would wepe, & when he bade
him laugh, then would he laugh.

When

blasphemous

When Ieremye heard of
his death, he sayde, I haue no
more goodes in this worlde, and
he brake all the vesselles in the
house, saynge, that the whole
worlde by his death was destroy-
ed. And that if yt should not be
horrible to his brethre, he would
cause the hed of his Disciple to be
deuyded in ii. peces, the one part
to be made a dyshe for them to
eate their meate in, & of the other
part a cup for them to drynke in.

The same leafe.

Ieremye sayd, I would
after my death that ther might
issue such stench out of my body
that no man should be hable to
come nygh yt, and that finally
they would throwe me into a
pyche that ther I might remaine
abhorminably alone for dogges.

f. iij.

to

This is a
saynt in
deede.

Blasphemous
to deuoture. This blessed man,
when death came woulde haue
Saint Clare with him.

The same leaf.

Freer Andrew of Inanp, at a
certeyn tyme had a lust to eate of
lytle byrdes roasted, and when
they were made ready and set be-
fore him, he would not consent to
his lust, but makynge the signe of
the crosse on the byrdes, he com-
maunded thein to depart, which
ymmediatly reuiued & flew away.

The same leaf.

Freer Ambrose of Massa, if he
fortuned to offend any person by
a worde, he would take a corde
and tye yt about his neck and
mekely aske forgiuenes, and in
the most diligēttest maner would
walsh the dyshe. He repsted
hy, from death to life, and he de-
liuered

Doctrines.

liuere one from the daunger of
a wolfe.

The same leafe.

Freer Hoize ware next his
body a Habergeon and lyued
with rauē herbes. He woulde
eate no fleſhe vpon Chriſtmas
day if yt fell on the fryday. Then
ſayd Maynt Frances to him, I
woulde that the very walles
ſhould eate fleſhe that daye if yt
were poſſible.

The xliiii. leafe

Brother Reighnold beſought
Chriſt that he woulde declare vnto
him into what order he ſhould
eſte for the ſaluacion of his ſoule.
And our lord Jeſu Chriſt anſ-
wered, that he ſhould go into the
order of the Barefoote fryers.

The ſame leafe.

Freer Benedict of Yrre, re-
f. v. ceaued

Blasphemous,

deaued into the order of the Bar-
foote fryers the Emperoure of
Constantinople, and kyng of
Ierusalem called Ihon.

The same leaf.

The forclayde fryer, had
a great deuotion to Sainet Da-
niell, whose Sepulcher is in
Babilon, and dragons kepe yt,
whiche Sepulcher he desired
greatly to se, but what for the
length of the iorney and for feare
of the dragons he coulde not
come at yt. Then appered vnto
him a houghe and great dragon
and caught him vp in his taylor,
and carped him to Daniels Se-
pulchre, the Sepulchre beyng
opened, he gat a synger of S.
Daniel, which with great deu-
cion he brought with him. And
forth with he was of the same dra-
gon

gon taken bp & set ther agayne
from whence he came. Wherfor
yt is to be beleued that yt was
the Angell of the Lorde.

Thesame man also, as another
Jonas in a tempest was throwen
into the Sea, and streight waye
he was taken bp in a lytle cloude
& carped into paradysse. Whome
when Enoch and Ely sawe, they
asked him who he was, and he
Answered I am a freer of
Saynct Frances Order, then
they made great ioye, and led
him aboute shewynge him all
thynges that were in Paradise,
and then afterward he was
brought agayne of the same lytle
cloude to the Sea, whom when
the men sawe, they exceedingly
wondered.

Thesame man healed a wo-
man

Blasphemous,

man that had a fistula on all her
body.

The same leaf.

Freer William of Radcote,
entering into a certeyn hermyt
tage kneled doune and prayed,
the deuell lyke wise kneled doune
hard by him and stroke him on
the cheke, whiche when he had
suffred a good while, at the
laste the freer put out his hand
thynkyng to haue caught the
Deuell at his next stroke. But
the Deuell slepyng, so stroke
a hurte freer Williams hand
that ther rose v. great Blysters
whiche swelled very muche and
were so greuous that a greate
tyme after he was not hable to
do any thyng wth that hande,

The same leaf.

Jhon of Bluerne, when he was
an

an infant, every Monday, Wednesday and Friday would suck but once, And would eate nothing elles. And in his meditation of Chyestes passiō he would so beate him selfe, that what with teares and blood yt seemed that they ranne byuers of blood out of his body. And he dyd vse to hang nettels about his neck and body to pynne him selfe withal. And when a certeyn person sayde, then shall he be a good Barefoot Fryer, hearyng that worde, beyng inspired of the L O R D E He entered into that Order, and he kept the vestry and song in the Quere. In the tyme of great frost and Snowe he went naked, saupng that he ware a payre of bycches, sometyme he ware a habergeon, and

and some tyme a cote of swynes
 leder, and some tyme a cote of
 horse heate knotty, and he ware
 next his fleshe a hoope of yron.
 By the space of .xxx. yeares he
 drank water. In Lent he
 dyd eate euery daie no other
 thyng then as many rawe herbes
 as he could holde betwene his
 ij. fyngetes. In iij. yeares he ne-
 uer late, neither slepyng nor was-
 kyng, except yt were at the table,
 in the chapter house, or in the
 Queet. God daylye came to him
 by the space of iij. monethes and
 gaue him the vnderstandyng of
 all scripture. ¶ In
 the cite of Florence he prea-
 ched in the myddest of the strete
 on a fayre day, but within a lytle
 whyle yt reyned, but yt neither
 touched him, the pulpit nor the
 audi

audience, to the great wonder
and meruayle of the people. He
was visited of all the Sayntes,
and our blessed Lady stode by
him a whole daye in the same
forme and maner as she was
here vpon the earthe. Saynt
Frances with his woundes appe-
red vnto him and stode a great
whyle by him and sayd, Aske
of me what petition soeuer thou
wilt, and I will graunte ye
the. Then he desyred that he
might touche and kysse his
woundes, whiche S. Frances
graunted him, and he was won-
derfully comforted. Also as he
was praying on S. Lawrence
daye of his broplyng, sodenly
saynt Lawrence appered vnto
him as he was broplyng and be-
helde him with a pitifull looke.
And

Blasphemous

And when he song Salve Regina
he appered agayne saipng. that
gredyjon is my great comfort.
Once as he was saipng Masse
he delyzed to se Christ in the same
maner and foyme that he was
crucified in: Then appered
Christ beholdyng him with his
eyes of compassion. ¶ On a
tyme he beyng in the wyldetnes
belought Christ that he woulde
appere vnto him. Then apper-
ed Christ vnto him iii. or iiij.
tymes shewyng him his backe
but sayd nothyng: But þe good
brother ceased not wepyng vn-
till suche tyme as Christ turned
his face to him and stretched
out his handes as the Priest
doth when he is at Masse. Then
he fell doune at the fete of Christ,
whiche he put foozth for him to
kysse, ✓

Thyne foreloved to

Blasphemous

✠ kisse, whiche he washed with the teares of his eyes, like an other Mary Magdalene, and at the last Christ offered him his handes to kisse. And freer Ihon rising came to the brest of Christe, and embraced him, and Christe kissed him, but after þ he preached most profound diuinitie, his hart burned an .C. times moze, then if it had bene in a burning Fornace, and for extreme heat he was forced to crie out and make exclamations. He was once rapte of God aboue al creatures, and his soule was swallowed vp in the depenes of diuinitie, and was buried in the Sea of infinite knowledge of the godhed, insomuch that nothing created, nothing made, no; imagined, nothing thoughte,

Blasphemous

nor comprehended, whiche either hart could think, or tonge coulde speake, but it was knowen and reueled vnto him, so that his soul was ouerwhelmed, as is a drop of wine in the sea, and he saw nothing, but god in all thinges and aboue all thinges, and without al thinges, and there he sawe iii. persones. in one godhed. &c and thus beyng in his meditacion, & in wailing and weping he came to the euerlasting gloꝝy.

The same lefe

The same Frier receiued once within the Octauas of the Assumpcion of our Lady, such a swetnes and confort, that because he wold not be harde of his bzetherne he went into a woode to powze out the greate ioyes that was in his

hart

hart and as he cried out for gret
 greate ioy hee thoughte vpon the
 wordes of consecration, Hoc est
 corpus meum. And immediatly
 he sawe in a great Light Christe
 with the blessed Virgin his mo-
 ther, and being replenished with
 wonderfull Joye he returned
 and went to Masse, and when he
 had said the pze face, and Qui pri-
 die, and came to the wordes of co-
 secration, often times he said Hoc
 est, Hoc est, but he was not able to
 expresse any moze. Wherefoze
 the Wardeyne of the Frices,
 and another of his Bretherne
 began to helpe him, but he so-
 deynly sayeng, Corpus meum. ime-
 diatly apered to him our Lorde
 Iesus Christe, thewinge him his
 greate humilitie, whiche offred

g.ii,

him

doctrynes.

him self to be incarnate, and causeth himself daily to come into þ handes of the priest. When he beheld the presence of the Lorde, his hart melted as waxe, and fel backward, but he was staied of the wardeine and his bretherne, and as one dead, they caried him into the Westry, and his body was as cold as yse, and so he laye as one departed from the mornynge vntill it was none, so that he coulde not make an end of Masse

These thinges, did he declare vnto a certain brother in whome he put greate confidence.

¶ At another time as he was ministering at Masse Christe appeared to him with a goodly fayre Bearde, clothed in a precious Red Garmente and he was

Blasphemous

certified that god was so pleased
for that masse & he wold remit &
sinnes of all the world, but speci-
ally those which were recommen-
ded in the same Masse.

**A most de-
testable
blasphemy**

The. lxxvi. lxxv

Freer Jhon sayng Masse for
the dead, euē whē he was lifting
vp the sacrament whiche he offe-
red vnto god the father for the
soules of them that wer deceased
hee sawe an infinite noumbze of
soules comming out of purgato-
ry, as it had bene a noumbze of
sparkes, that fly out of a burning
fornace, & so assended into heauen
through the merites of Christe
whiche is daily offered vp in sa-
cristice, bothe for the quicke and
dead,

the

Blasphemous

The same leafe.

The same Fryer in the mount
of Aluerne praiyng, saw all the
ayre and yerth full of deuilles,
Whiche toke his staffe and beat
them, and they fled fro the mou-
taine.

The same leafe

This Fryer in the feast of the
purification of our Lady beyng
vexed with the Ague, deceased on
Sayncte Lawtence euen.

The same leafe.

Freer James Barletan to
whome Christe appering in the
wildernesse, declared the re-
mission of sinnes whiche for euer
he had obtained, In signe and to-
ken wherof Christ put the sayde
Fryers handes betwene his han-
des, for whose reuerence, the Fryer
washed not his handes of long
g. iij time,

time, & so long he felt of his handes a Merueilous swete sauour

But at a certeine time two o-
ther friers meting with him de-
sired him to eate with them, & he
forgetting him selfe washed his
hādes, & after that he neuer smel-
led the swete sauour, for the whi-
che, he wept and lamented all the
dayes of his life.

The. lxxvi. leafe

Frier Gerharde being a great
Preacher, once on Sainct Fran-
ces daye he preached very much
in the praise and commenda-
cion of S. Frances. A certein citize
hearing him somuch speke of S.
Frāces. was angry in hys minde,
therfoze departed out of y^e church
& went home to lay him doune to
sleepe, whiche was sodainly rapt &
caried into heauē, where he sawe
Christ

Blasphemous

christ our Lady, & the other sain-
ctes which went in processio wise
about heauen: but when he sawe
not S. Frances, he sayd vnto the
Angel that brought him thether,
where is Frances and al his bre-
therne of whome Frier Gerhard
talketh somuche. The angel an-
swered, Loke & thou shalt se blef-
sed Frances, and what state hee
hath. And he loked, and beholde
Christ lifted vp hys right arme,
and out of the wound of his side
came fouth the Frier Frances bea-
ring the Baner of Christes crosse
and after him folowed a greate
numbre of his bryetherne and sis-
tren. And immediatly the cittizen,
was restored to his owne house,
and he declared all these thinges
to Frier Gerhard, and he gaue
his goodes to the bryetherne and
was

Turne backe to the

doctrynes.

I was made a barefote Fryer.

The same life

A great numbze of fishes aswel greate as small hearde the preaching of Fryer Anthony, euery one of them holdyng vp their heddes a litle aboue the water, the greater fishes stode in the depest places, and the smal, where the water was most shalowest, and the meane fishes dzeue very nere to Fryer Anthony. And when he preached, certen fishes putte fute their voices, and other opened their mouthes, and bowed doune their heddes, Afterward the fishes of Fryer Anthony were ceased to depart, whiche beyng wonderfull ioyfull and full of playe departed.

The leviell leaf

The same Fryer preached before

g. b.

re

Blasphemous

ze the pope and his Cardinalles
and there were presente Gre-
cians, Italians, Frenchemenne,
Dutchemen, Englishmenne and
diuerse other nations. And the
Frier him self was a Spanyarde
and euery person there vndersto-
de him, as though he had preched
to Spaniardes. Then they sayd
one to another, is not this manne
a Spaniard, and how cometh it
then to passe that eche of vs hea-
reth our owne natural tounge?

The pope being astonyed aun-
swered, verily this is the Arke of
the testament.

The same lease

The same Frier on a time prea-
ched in a medow, and christ being
willing to declare the holines of
him to y^e people, sodainly reised a
great tēpest, & whē y^e people wold
haue

doctrynes.

haue departed, frier Antony spa-
ke vnto them sayng: I say vnto
you on y^e behalfe of our lord Iesu
Christ, y^e neuer a one of you shall
receaue any hurt. And when the
Haile and rayne fell so soze that
for the greatnes therof they were
compassed as it had bene with a
wall, yet nere vnto the AudIENCE
came neither reine nor Haile.

This miracle is graue in a stone
at the entring of the church of the
greater Biturcense, as I receaued
it of a certeine freer.

The same leafe.

A certein person named Bonel
wold not beleue that an hoste co-
secrated was the body of christ, &
he sayd that his Ass^e did eate ho-
stes: which thing blessed frier An-
thony hearing, he went to masse
& broughte the consecrated hoste
and

and shewed it to the Masse. And
straight was the Masse kneled dou-
ne and bowed his hed and wor-
shipped it, Whiche when Bonell
sawe, he was immediatly made
catholike.

An Masse
worshipeth
the bread
of christes
body

The same lease.

A certein Gentilwoman brou-
ght in greate loue with his prea-
ching, folowed him and loked not
to her household, For the whiche
her Husband blamed her. Then
she went vp into the toppe of her
House, where she hearde Frier
Anthony preache, such as well as
though she had bene in the chur-
che. And whē her husband asked
her what she made somuche there
she said, I heare the preaching
of blessed Anthony, He saide she
was mad, and would not beleue
vntill suche time as he wente vp
him

Blasphemous

himself and heard him, the which
Miracle made him euer after to
go to the preachinge of blessed
Anthony.

The same lease.

When frier Anthony preached
on a time of wine that was sente
to him and his bretherne, a cer-
tein woman sodeinly moued ran
home thinking to bring him bet-
ter wine then any was broughte
befoze, & she made so greate haste
that she forgate to stop the vessel
and she brought the Spicket in
her hand, And when she stode be-
foze him with the wine, she looked
to her hand & espied y^e spicket, im-
mediatley she ranne home and
found all the Celler ful of wine:
but trusting in y^e merites of bles-
sed Anthony, she put the spiket in
to the vessel, & sodenly the vessel
was lo

Blasphemous
was so ful of wine & it rāne ouer.
The same leafe.

A certein man as he was confessing his sinnes to blessed Anthony, so lamented that he could not for weping speake one word, wherefore Frier Anthony commaunded him to write his sinnes and so he did, but by the merites of blessed Frier Anthony and his earnestte and hartty contricion he found the wryting all wiped out.

The. lxxviii. leafe.

Certeine hereticques desired Frier Anthony to diner, and they saide vnto him, the Gospell commaundeth, that thou shouldest eate of all suche thinges as are set befoze the, & they set befoze him a foule greate tode, whiche blessed Anthony seing, he made ouer the toade the signe of the crosse
and

doctrynes.

it was conuerted into a Roasted
Capon.

The lxx. leafe

Frier Peter often times fasted
S. Michelles euer. And on a ti-
me S. Michaell appered vnto
him sayng, freer Peter thou hast
faithfullly labouzed for me, and
hast put thy self to great peines.
Beholde therefore, I am come to
confort the, and aske of me what
peticio thou wilt. To whom Fri-
er Peter saide, this I desier the
that thou wilt obtaine for me the
remissio of al my sinnes. And S
Michell said, Aske some other
petition, for that I will easely get
the. The Frier Peter desiring no-
thing els, said vnto. S. Michael
and I for the faith and trust that
thou haste in me will procure
many

decrynes.

many thanks to be gotten the.
This communication betwene
them, dured a greate parte of the
night.

The same leate.

Freee Peter desired that he
might knowe by reuelation, whi-
che either of our Lady, S. Iohn
Euaungeliste, or S. Frances did
sorrowe moost for the passion and
suffring of Iesu Christ; And whē
he had wept long, our Lady, S.
Iohn & frā. wearing most pre-
cious garmētes, apeted vnto him
but yet blessed frāces was better
apparelled then Saynct Iohn.

Then saide Saynct Iohn, be
not afrated frier Peter, behold
wee are come hether to confor-
te the, and to declare vn to the
thy doubt. Wherfore thou shalt

vn-

For the

Blasphemous

Understande, that next after our
Ladp and me, Blessed frances
aboue all other most sorowed
the death of Iesu Christ. And
when freer Peter asked of the
Apostle whetefor he had not on
so say: a bestiment as had S.
frances. he aunswered that S.
frāces went byler here in earth,
therfor is he now most pzeypoul
ly clothed in heauen. Then S.
Ihon gaue vnto freer Peter a
goodly garment. which when he
would haue put vpon him, he fell
doun as one astonnyed & cryed,
freer Contrade, freer Contrade
come, and helpe me & thou shalt
se wonders, and ymmediatly freer
et Contrade came vnto him, and
he declared to him all thynges.

The lxx. leafe.

freer Suffian when he was

h. j. sycke

Blasphemous

sycke would receaue no medecyn
of any Carnall Physician, for he
had deserued to be comforted of
our Lady. And our Lady came
vnto him with iii. Virgynes,
whiche brought in theyr handes
iii. boxes. And our blessed La-
dy tooke a sponne and gaue vnto
him a sponfull of the heauenly e-
lectuary: which whē he had tasted
he felt so much comfort and swet-
nes, that he thought yt not pos-
sible for his Soule to remayne
any lenger in his body, and he
sayde vnto our Lady, no more
most swete Mother, no more,
for I am not hable to susteyn so
much swetnes. Yet she once
agayn teachyng him of the same
electuary emptyed cleane the first
boxe. Then our Lady tooke
the second: when the sycke freer
perceaued

perceaued that, he cryed and
 sayde, O Blessed Mother of
 God, if my soule be vtterly mel-
 ted with the swetnes of the first
 boxe, howe is yt possible that I
 shalbe hable to edure to tast of y
 seconde? Then sayd the blessed
 Wyrgyn to him. My Sonne
 thou shalt tast a lytle of this se-
 cond boxe also. And so sone as he
 had tasted therof, he was illu-
 mined with suche a Heauenly
 brightnes, that he sawe clerely
 in the boke of lyfe the names of
 all them that shalbe saued tyll
 the daye of Judgement. And
 when he dyed, he sayd. O in
 Pace, O in idipsum, O dormiam,
 O requiescam, &c.

The same leafe.

Freer Ihon had so muche
 honestye, that his brethren who
 h. ij. perfightly

Blasphemous

perfightly knowe his conuersa-
cion tooke him to be a woman.

The same leafe.

Christ appered vnto freer
Jhon and sayde vnto him, My
Sonne freer Jhon, Aske of me
what thou wilt. And he sayde,
My Lorde I know not what to
saye, I beseeche the to forgeue
me all my synnes. And I be-
seeche the also to graunt me my
purgatory in this world. And a
voyce answered, I wyll do yt:
and chose the whether thou wilt
be one daye in purgatory or vij.
dayes ponyshed in this worlde,
and he chose vij. dayes in this
worlde.

The last. leafe.

Freer Frances sayng Masse
found in the Chalice a great spy-
der, whiche he would not caste
out

doctrynes.

out, but dronke yt vp with the blood. Afterwarde rubbing his shynbone and clawynge where he felt yt yche, thesame spyder came out of his legg without doyng him any hurt,

The same leafe.

Freer Sigilmonde after his death apeted vnto a certeyn woman saying: Go to a Freer that is called Restang, and byd him that he byng my Body into this wood. The woman dyd not his message, wherefoze the next nyght he appeted agayne vnto her saying, that if she woulde not do his message, he woulde bere her from place to place. But yet she dyd yt not. The thirde nyght he lykewyse appeared vnto her and caused her to be skorged very sore. The woman
h. iii. beyng

Blasphemous

being taught and feared by stry-
pes dyd her message vnto the
freet, but the freet would not
remoue his body. The fourth
tyme he appeted vnto the womā
sayng, Go thy wayes and com-
maunde Restang that he delpuer
the my body to be remoued, and
for a token saye this vnto him,
that once he offended in periury,
of whiche offence he neuer con-
fessed him selfe, and commaund
him now to confesse yt, elles he
shall go to hell. When the freet
hearde this, first he confessed his
periury and befoze all men detes-
ted and despyed the Deuell, and
declared the holynes of Sigis-
mond. Then heard he a voyce
from Heauen sayng, freet Si-
gismond wyll lye in the wood
and wyll be buryed vnder the
shadow

Shadow of the Baye and Myrre
trees. A certeyn freet of a great
deuotion gate awaye one of his
fyngers and one of his tethe,
Wherfoze once agayne he appe-
red to the woman sayng: Go thy
wayes agayn to freer Kestang
and saye vnto him that he hathe
not carped my whole body into
the wood, for there lacketh one
tothe and one fynger. Whiche
with all diligence he sought for
and with all reuerence and great
reioysyng carped and ioyned yt
to the rest of the body.

The lxxiii. leafe.

Freer Gerhard on a tyme
when he and his brethren had
nothyng to eate, obteyned by
prater a dyshe of heauely meate,
wher withall they wer wonder-
full plentefully refreshed, and the
h. iii. meate

Doctrynes.

meate was so exceedingly well seasoned, that they sayd they neuer in all their life did eate meate so well dresseed.

The same leafe.

Freer Mathew of Marcilla had a canker in his prey member, and sodeynly as he put into yt a pece of Freer Gerhardes cote, he was made whole. He healed a wonderfull number of Cattell and other vnreasonable Beastes.

The same leafe.

Freer Antony beyng dead dyd sweate exceedingly, somuche that his very garment was wett. And there appered sytting vpon his body a goodly young man whiche recited all his life, and then departed away.

The lxxv. leafe.


Freer

Blasphemous

Freer Diodo was so holy
that one Angell serued him at
Mass, and another Angell made
ready his horse to ryde.

The same leaf.

Freer Walter was vniustly
deposed from the bishoprick of
of pictaupan by pope Clement
the v. **Wherfoz** after his death
he cited the pope to appere befoz
the high iudge, and the same tyme
that was appoynted, the pope
died sodenly.

Wher 
thou arte
Peter, and
the Pope
cannot
erre.

The lxxvi. leaf.

Freer Lewes was of the
lignage of kynges, and yet he
made him selfe a Barefoot Freer
(and the Sonne of blessed poore
Saynt Frances crucified) whose
master was Doncius Carnobell
a man sufficiently learned, and
he dyd learne in vii. yeares his
h.v. Grammar,

Blaspheinous,

Grammar, Logique, Astronomy
a holy diuinite. He was so fayre
that women sayde they neuer
sawe a fayrer, and they were ne-
uer satisfied with the sight of his
face. A certeyn person brought
vnto him virgynes and maydes,
whiche he abiected from him as
tybaldes. And he would sharply
reproue and rebuke the brethren
when they looked vpon any wom-
en, and for feare and reuerence
of him they durst do no vn honest
thyng. He would not once looke
vpon his syster the quene of Ar-
ragon, and he dispised all honours
and salutacions. A certeyn fayre
Lady hearing of his great chas-
tite, thought she would proue
whether he were so chaste as he
was reported, and she came in-
to the Church and excedyng
earnestly

earnestly beheld him, but he not
once moued. He contynued all
nyght in prayer and wepyng.
And there came to him the deuell
in the lykenes of a black Catt,
which with the signe of the crosse
he dꝛꝛue away. He called lice the
pꝛecious iewelless of pooꝛe men.
Euery day he confessed him selfe
and sayd Masse. He slept vpon
the earth in token of great hu-
milite. When he heard talkyng
of any deuoute matter, he would
wepe streyght waye. A certeyn
woman of Tholose hauyng a
blody flye by the space of xij.
yeres, sayd wltthin her selfe, O
if I might touche but the be-
mine of Freer Lewes garment
I shoulde be safe, the whiche
came so to passe. &c. He dyd
many other miracles which here
I omit

Blasphemous

I o myt. At whose sepulchet the
waxe candelles beyng put out,
wer agayne with a light from
Heauen lightened. He reysed
from death to life vi. persones
and moze, and he dyd many
other thynges.

The lxxviii. leafe.

Freet Roger gaue one of his
brethren in penaunce for spea-
kyng of an ydle word, to saye the
whole Psalme of Miserere, Cre-
do in deum, Vater noster, Salve
regina. ¶ He sayd þ he knewe
a man that was an infinite num-
ber of tymes rapt and taken vp
into the highest heauen, and was
vnited with god, and he recea-
ued so great swetnes from God,
that he thought he was constrey-
ned to crye, Domine recede a
me, &c. Lorde go from me. And
the

O diligent
Dewell
how thou
advancest
pride that
once agayne
might be
placed abo-
us God.

doctrines.

the signes of this great feruoure
was much sene in his face. ¶ In
a cerceyn vision he sawe Iesus
and sayd vnto him, Domine quis
es? Lord who arte thou? Iesus
answered, Ego sum qui sum, I
am that I am, and Iesus sayde
also, welcome my sonne, and he
blessed him sayng, thy synnes
are forgiven the. ¶ He was once
taken vp into Paradise & there
he saw God talkyng with all the
sayntes one after another. And a
cerceyn saynt sayde vnto Freer
Roger, of what order arte thou?
and he answered a Barefoote
Freer: then he gaue vnto him a
consecrated hoste, and commaū-
ded him that he should go prea-
che vnto cerceyn freers whiche
wer weake in Christ, and so he
dyd.

The

Blasphemous

The lxxviii. leafe.

Freer Roger inquired of Freer Bertrand of certeyn Brethren whether they wer saued. Freer Bertrand aunswered, what askest thou me of the brethren, I certefy the that all that dye in the Order and Rule of Blessed Frances are saued.

The same leafe.

When he was dead he appeared vnto a certeyn Woman, which confessed all her synnes to him, and he gaue her absolucion.

The same leafe.

In Brabant lyeth buried Freer Peter, which was sene of a childe that could skant speake, at the celebracion of his Masse eate Christ in the forme and manner of a lytle Childe.

The lxxix. leafe

Freer

doctres.

Freer Benedyct whiche is
buried in Erfort, was our Las
dyes butler.

The same leafe.

Freer Contrade lyeth buried
in the prouynce of Austriche in
the new citie, which was the very
father and chefe worker of mira
cles: but because he was not bu
ried with our bryethzen, the Mi
nister comanded him that he
should worke no more myracles.
To the which comaundement he
obeyed, and sith that tyme he ne
uer wrought any moe myracles.

The same leafe.

Christ appered with a terrible
countenaunce to a certeyn Prior,
saying vnto him, Thou Prior, of
what Order arte thou? and he
answered, of the Order of S.
Benedict, and Christ sayd vnto
Blessed

Doctrynes.

blesſed Benedict, ſayth this man
true. And Benedict aunſwered,
he is a deſtroyer of my order and
of his felowes that are with him.
Then Chriſt commaunded that
he ſhould be hanged vpon the
Elme in the cloyſter.

Hasty,
iudgment
lyke the
law merck
all.

The ſame leafe.

Freer Agnell, receaued into
the order of the Barefoot Freers
certeyn Engliſhmenneſ children,
and he ſent x. pound ſterlyng to
Rome to bye them the Decretals
les to ſtudy in, to put away ydle
tymes. He was buryed in Ox-
ford in a Cheſt of wood, whole
body when the brethren woulde
haue remoued into a Sepulchre
which they had prepared for him,
they found his Cheſt full of clere
Oyle ſmellyng lyke Baſſamū,
and his fleſhe beynge reſolued, the
bones

Turne forward to the

Doctrines.

★ bones dyd swyme vpon the oyle.

The lxxx. leafe.

In this leafe are recited dy-
uerse freers whiche wrote good
worke, and among other is nar-
med freer Actot of Plato, who
was the fyrst that wrote the con-
cordaunce of the Bible.

One good
worke.

The lxxxii. leafe.

This is the most excellentest
Order of all other Orders, for
in this Order hath bene the most
notable and excellēt personages,
as Pope Gregory the nyynth cal-
led Viggo, whome S. Frances
dyd prophesy before that he sho-
ulde be Pope, and dyd allwayes
wryte him the most worshipful-
lest father of all the world. Also
Pope Martyn despyed to be bu-
ryed in our habite. Pope Alex-
ander the fourth was a Barefoot

l. i.

freer

Blasphemous

freer, and graunted to the order
many Bulles and Priuilegies.
Also S. Frances appered with
his woundes vnto the Kyng of
Constantinople and willed him
if he would be saued & he should
make him self a Barefoote freer,
& he dyd so. The quene of Sa-
uoy dyd wet our habite. And so
dyd a great nombze of Emper-
ours Kynges, quenes and noble
personages whiche wet to long
here to reherce. For ther is not
a noble house in Christendome,
but some one of theim hathe bene
a Barefoote freer accordyng to
the sayng of the scripture. Euen
kinges hathe walked in thy most
pleasunt gardeyn.

The same leafe.

In blessed Frances is fulfil-
led that was spokē to Abraham.

It

Frances
buled all
these to
inne as
ed Jerol-
dam.



Eccl. 49.

If ther be any that can nombze
the dust of the earth &c. Wher-
foz the Deuell sayd befoze to a cer-
teyn woman, the Order of the
Barefoote Freers, though yt be
lytle, yet shall yt be multiplied
aboue all other Orders. In
India there are many houses of
this Order.

The deuill
and woman
help sayn
frances a
wytnesse
at a pynt
che.

The lxxxiij. leafe.

Blessed S. Clare was first a
Syster of the Order of the Mi-
norites, otherwyle called Bare-
foote Freers, whiche contynual-
ly dyd wepe and lament the pas-
sion of Christ, so long that at the
last the Deuell appered vnto
her sayng that she should lose
the light of her Euen. To
whome when she had sayd, that
they cannot lose their sight that
foloweth the light of life: the De-
uill

Blasphemous

uell fled awaye. Often tymes
he spake with God & dyd many
miracles. Pope Alexander the
fourth being syck he visited him,
& he offered het his fete to kysse,

The same leafe.

Freer Junyper is Chyistes
Jester.

The lxxxviii. leafe

Freer Hely sayd vnto blessed
Fances, here are certeyn byethzen
that here saye thou wylt make a
newe rule, and they fearyng that
thou wylt make yt to streight
and sharpe, saye that thou shalt
make it for thy self and not for
them. Whiche when he heard,
blessed Franccs turned his face
toward heauen and spake thus
vnto Christ, Lorde, sayd not I
well vnto the, that they ought to
beleue me. Then all they heard
the

the voyce of Christ aunsweryng
in the ayre, frances, there is no-
thyng in thy rule that is thynne,
but all that is there, is myne, and
I wyll that the rule be obserued
to the letter, to the letter, to the
letter, without any glose, with-
out any glose, whiche wordes
proue that our rule is instituted
of Christ. Then blessed fran-
ces turned him to his brethren
and sayd, now ye haue hearde,
now ye haue heard, now ye haue
heard,

The same leafe.

The rule of the Freer Mi-
nors, otherwise called Barefoot
Freets, was made of blessed S.
frances standyng and beyng
resydent & fastyng in the mount,
Christ reuelyng yt vnto him.
Wherfore he compareth his rule
i. iii. with

Blaspheinous

with the law of Moyses that was geuen in Mount Synay, and the law (as they call yt) of the gospell that was published by Christ in the mounteyn. No man ought to doubt but this Rule is Christes, because Christ affirmed yt so to be befoze so great a nomber of bzyethen.

The lxxxix. leafe.

The Apostles wer not learned. Therfoze it is not nedefull that the Frances freers shoulde be learned, for they are as the Apostles.

The same leafe.

The rule of the Minorytes oz Barefoote freers begynneth thus. The rule and life of the Barefoote freers is this, the obseruacyon of the Gospell of our Lorde Jesu Christ. And
in

doctrines.

in the ende of the tytle is this ad-
ded. This is the holy Gospell
of our Lorde Jesu Christ which
we pzoines to obsetue and kepe.
There is no rule that begynneth
as dothe this rule, noz is so ter-
med as ye may perceaue, for ther
is none so Gospell lyke as is this
blessed rule. Also this rule is
the life of the Apostles, and con-
sequently of oure Lorde Jesu
Christ. for as he had xij. Apostles.
so hath this rule xij. chapiters,
and as Christ had lxxii. disci-
ples, so in this rule of S. Fran-
ces is lxxii. verses.

The L. i. leafe

What maner of thing Fran-
ces rule was, S. Frances him-
selfe sheweth, sayng, yt is the
booke of life, the hope of health,
the matow of the Gospell, the
i. iiii. keye

Blasphemous

kepe of Paradise, the state of
perfection, and the couenaunt
of euerlastyng life.

The same leafe.

Frances sayd vnto Christ,
wherof lyue my brethren whiche
dwell in the wylernes? Christ
sayd vnto him, I will fede theim
as I dyd fede the Childzen of
Israell in wylernes.

The same leafe.

Frances beyng vexed with
the offences of his brethren, sayd
vnto Christ. Lorde I recom-
mend vnto the my famely which
thou gauest me. And forth with
the Lorde sayd vnto him, thou
nobby and ydeot, tell me, wherfor
dost thou thus vex thy selfe whe
any brother doth go out of reli-
gion? Answer me, who plan-
ted and ordeyned this religion,
was

Francis Becket

was yt not of my plantyng? I haue apoynted the for a signe vnto them, & the workes whiche I worke in the, they may also worke in the. If one forsake thynne order, I wyl send the another, if he be not borne I wyl cause him to be borne, and put the case that there remayned but us. brethren, yet should yt be my religion, which I wyl neuer forsake. Whiche wordes when Saynet Frances heard, he was exceedingly comforted.

The same lease.

Cuncet a Monke of Barrauia, there appered vnto him, a very fayre woman sayng, take me to thy wyfe, and he answered I wyl not take the for I am a Monke. She answered, I am S. Frances rule, take me & thou

i. v.

thou

Blasphemous,
thou shalt be saued. By the
whiche reuelacion he was made
a Barefoote freet.

Here I omys many thynges.

The L.v. leafe.

A certeyn person was very
despyous to serue God, & Chyist
beyng glad to here the prayers
of good men appered vnto him
in a barefoot freets cote sayng,
he that wyl serue me, must serue
me in this maner, & so he vanysht
ed away. But he neuer sawe any
barefoote freet, and therfore he
made him self a Monk, howbeyt
on a tyme when he espyed it, bare
foote freets goyng by the way,
forthwith he forlooke that religi
on and becam a Barefoot freet.

The same leafe.

A certeyn freet sayd vnto
freet Giles beyng bothe of one
house,

house, Freer Giles I can tell the good newes, then sayde Freer Giles, I pray the tell theini. And he sayd, this night I was carped into hell, and I found not one of our brethren there. Then aunswered Freer Giles crying for ioye & sayng, I beleue the well, I beleue the well, I beleue the well.

Where the deuell were they thene

The same leafe.

A naughty Freer beyng dead was of the Deuelles carped to hell. whiche S. Frances seyng, sayd vnto the Deuell, bryng him hether to me, for I wyl not that he shalbe carped into hell in my habite, and he pulled of the hood from his garment, and then the Deuelles carped him into hell. This vision was sene of a certeyn brother whiche ymmedyately came

Blasphemous,

came and found the freet dead
and his hood pulled from his
cote, wherby he was certefied of
his Danimpnacion.

The same lease.

The Deuell carped a certeyn
dysobedyent freet bothe body &
soule into hell in the syght of all
the bꝛethꝛen.

The same lease.

A certeyn freet sawe this vi-
sion. All the sayntes passyng by
the highe aulter made lowe cur-
tely before the sacrament. After
theim folowed very fayre Ang-
elles bearyng chayres whiche
they dyd set on the vppermost
step of the altare. After them
folowed Christ and our Lady,
and next after came S. Frances
and his bꝛethꝛen. After theim
were led ii. freets, their hoodes
pulled

doctrines.

pulled ouer their faces & their
handes bound behynde them:
after whome folowed ii. mules
laden with great bookes. When
Christ and our Lady wer set in
the seates prepared for them be-
fore the altare. Then Saynct
Frances after he had done his
reuerence first to Christ and then
to our Lady he late him doune
on the right hand. Then were
the ii. captyues brought befoze
Christ, who sayde vnto blessed
Frances, Frances, these me were
of thy Order, therfore Iudge
thou them. And blessed Fran-
ces befoze them all sayd to the
first freer, what Order art thou
of? And he aunswered, of thyne
blessed Frances. Then saynct
Frances asked him, whose were
all these bookes? He aunswered,
myne.

Blasphemous

myne. Then blessed frances
sayde, hast thou done as these
bookes taught the? He aun-
swered no. And blessed fran-
ces sayd, in haupng these bookes
thou wast a proprietary for thou
haddest them agaynst the rule,
& those thynges which God cō-
maunded the in thein, thou hast
not done: Therfore I (sayde
blessed frances) on the behalfe
of God the father, and of oure
Lorde Jesu Christ his Sonne,
and the holy Ghost, and the bles-
sed Virgyn, and all the holy cō-
pany of heauen, and myne, do
curse and condemne the into
euerlastyng fyre. And ymedi-
atly the earth opened and swa-
lowed vp him, the bookes and
mules. And in lyke maner he
bused the other freet, Then all
the

doctrines.

the Saynctes with greate deuotion
beganne to syng, Te deum
laudamus.

The L. vi. leafe

Christ sayd vnto Freer Conrade,
In thy Order are certeyn
whiche wyllyngly and effecteously
obserue the rule, and they y-
mediatly flye into euerlastyng
lyfe. There be other that be wyl-
lyng, but do yt not effecteously,
and they shall be purged in pur-
gatory. There be some whiche
neyther are wyllyng, nor yet do
yt in effect, & of them take thou
no care, for they are none of myne
sayth the Lord, as yt is wyrtten,
verely, verely I sape vnto you,
I knowe you not.

The same leafe.

The wardeyn of the house of
the Barefoote Freers in Parys
cominaunded.

Blasphemous

commaunded a freer that was
dying ii. thynges, one that yme
diatly he should go to Paradise
The second, that after he was
dead, he should retorne as soon
as was possible agayn, and de
clare vnto him how many soules
departed the world thesame tyme
that he decessed, and how many
went to Paradise, how many to
purgatory & howe many to hell.
After thre dayes thesame freer
gloriously returned agayn to the
warden, and beyng asked why
he taryed so long, he answered
that he was purged in purgato
ry. And beyng asked wherfore,
he answered, because I coulde
sing well, when my other brethren
dyd not sing well, I would some
tyme a litle simple & mocke them.
And you shall vnderstande that
thesame

turne forward

thesame tyme that I departed,
there were fyue thousand soules
deceased, of the whiche one went
to Paradysse, iii. to purgatoz, of
the whiche I was one, and the
rest went all to hell.

Thesame leafe.

Another freet, because he dyd
not bowe him self at Gloria patri,
suffred this peyne in purgatoz.
He was set vpon a highe piller,
that was streight and narrow
aboue, whiche stode in the myd-
des of a greate sea, and an hun-
dred tymes in the daye, and as-
many tymes in the nyght he bow-
wed him selfe, so long tyll the
nombet of bowynges whiche he
had omptted was fulfilled: And
he sayde that thesame bowyng
was to him wōderous peynfull,
for he thought euer that he
k.j. should

Blasphemous

Should haue fallen into the bo-
tome of the sea.

The L.viii. leafe.

Oure blessed Lady appered
vnto a certeyn Barefoote freer
with saynt Peter and a greate
nombre of other sayntes, sayng,
let vs go to Antioche, for the
soule of a brother of thyne order,
whiche to morow about the thirde
houre of the daye shall departe
from the bodye, and we will re-
ceauce him. I omitt many suche as this

is, and truly the blessed virgin and the deuell
were wonderfully troubled with Fryers.

The L.xii. leafe.

S. Frances called a wolfe
his brother, for ther was a cer-
teyn mad and outragious wolfe
dyd hurte many in the citee;
but Saynt Frances makynge
a crosse ouer him sayde, brother
wolfe,

wolfe, thou shalt promys me that
 thou wilt neuer deuoute moze, &
 I wyll promys the that the cite-
 zens shall nourishe and fede the.
 And the wolfe bowyng his hed
 made a playne signe & promys,
 that he would so do. And blessed
 frances sayd to the wolfe, geue
 me thy fayth. Then the wolfe
 reached out his right fore fote &
 gentely layd yt in S. frances
 hand. Then S. frances sayde,
 brother wolfe, I comaund the in
 the name of our lord Iesu Chyrist
 that thou come nowe with me.
 And he went with him. Then all
 the citezens & women merueyled.
 Afterward S. frances preachyng
 sayd vnto þe people, my brother
 wolfe which stādeth here present
 before þe hath promysed you his
 fayth and peace, if so be that you

A wolfe
 sayth

As god a
 sayth a
 any of
 holy
 had
 Enmer

Blasphemous

will promes him to geue him eue-
ry day sufficient foode, & for bro-
ther wolfe I wil be suretye. Then
all with one voyce prompted to
geue him sufficient foode. Then
S. Frances befoze them all sayd
to the wolfe, and thou brother
wolfe shalt promes to kepe conue-
uaunt with them. And the wolfe
making low curtesy declared
playnly by euident signes, that
he would kepe promes & agayn
lifted vp his right foote. Then
all with one voyce howted vp to
heauen. The wolf lyued ii. yeres
neuer hurtynge any persō, & daily
came to the gate of the cytie for
his meate & so departed. A mer-
uelous thynge yt was, for in all
this time there was neuer dogge
that so muche as barked at him.

The L. xiii. leafe.

S. Frances

A meruell
the wolfe
and not a
ferres cotte
that he
myght haue
me caused
rich his
myght.

S. frances as he was preachi-
yng, a woman began to playe on
a tymberell, & frances comaun-
ded her to peace, but she would
not, Then **S.** frances sayde,
thou deuell, take that is thyne.
And ymmediatly þe wretched wo-
mā was carped of the deuell into
the ayre & was neuer sene after.

*S. frances
charytie*

The same leafe.

A certeyn Bysshop preachyng
dyd excedyngly comend & extoll
S. frances allegyng this sen-
tence Psal. C. lvi. that God sent
not suche a person as frances
was to no nacion &c. After the
Sermon **S.** frances bowyng
doun to the fete of the Bysshop
sayd vnto him, My Lorde Bys-
shop, truly I saye vnto you there
was neuer man in this worlde
that dyd me somuche honour as

*frances
loves me
the more
of me
a myn*

Blasphemous
this daye you haue done.

The same leafe

A faise womā came to S. Fran-
ces temptyng him. And streight
waye he stryped him selfe stark
naked & layed him doune vpon
the burnyng coles and sayd vn-
to her, this is my bed, come lye
with me. Then the womā depa-
ted. The same he dyd with ano-
ther woman in the C. xlii. leafe.

The C. xlii. leafe.

S. Frances saluted the byrdes
of the ayre, and he called theim
bryethzen & cōmaunded theim to
heare the worde of the Lorde.
Then the byrdes assēbled theim
selues in great flockes and came
to his preachyng, and they stret-
ched out their neckes and opened
their throttes and were very at-
tentife to his doctryne. And after
the

the Sermon S. Frances went
thorough the myddes of theim, &
then he gaue theim lycence to de
part, & they fled away w a great
crye and noyes deuydyng theim
selues into the .iiij. partes of the
worlde, signyfeng that S. Fran-
ces Rule shoulde be published
thorougout all the worlde.

The L. xij. leaf.

Blessed Frances commaunded
a certeyn freer beyng of a noble
stocke, that he should go pzeache
naked. The freer aunswered &
sayd. Father, what benefite shall
I haue therby? S. Frances aun-
swered. I wyll assure the of euer-
lastyng lyfe. Then he with great
ioyc went foozth and preached
naked.

The L. xij. leaf.

A certeyn freer beyng dead
k. iij. came

Blasphemous

came to heauen gates & knocked.
Then the porter sayd vnto him,
what arte thou that so knockest?
He answered, I am a Barefoot
frer. Then sayd he vnto him,
tary a lytle vntyll I haue spoke
with S. Frances. Whome when
S. Frances with all his brethren
sawe, he sayd vnto the porter, let
him in, for he is one of my brethren.
And truly the prynt of the woundes
of S. Frances shone as (a podyng
in a lantern) bryght as v. of
the fayrest stettes in the clement.

The same leafe.

S. Frances beyng in the wood
desyred certeyn thefes to come &
eate with him to thentent he myght
bryng them to penaunce,
sayng, brethren thefes, come and
eate with vs, for we are brethren,
and he conuerted them.

The

Doctrines.

The L. xxiij. leafe.

A certeyn freer deliuered vnto
the deuell a wrytyng signed with
his awne blood, because he shou
uld conuey a woman vnto him:
But thozough the merites of the
blessed Masse yt came so to passe
that the deuell let fall þ wrytyng
in the chalyce of remission and
pardon of synnes.

The same leafe.

Blessed S. Frances beyng
tempted of a woman, he stryped
him self naked and ranne into
the snowe and made him a wyfe
and Childzen of snowe.

The L. xlvij. leafe.

When S. Frances came
from Saynct James he was
syck, and despyed to eate of a
lytle byrde, and yncedyatly an
Angell appered vnto him in the
k. v. lykenes

Blasphemous,

lykenes of a horsman & brought
with him a byrde ready dresled
sayng, Thou seruaunt of God,
take that the Lorde hathe sent
vnto the, of the whiche when he
had eaten, he was made whole,

The Cxix. leafe.

Freet Peter doynge many my-
racles when he was dead, S.
frances sayd vnto him, Freet Pe-
ter, thou wast all the dayes of thy
lyfe obedyent to me, & so I wyl
haue the to be now thou art dead
and therfor now I will not that
þ shalt do any moze myracles.
whiche afterward neuer dyd moze
miracles. Consyder here I besech
the (sayth the booke) gentle rea-
der how dere & pꝛecious glory-
ous frances was with Christ,
whose commaundment the dead
obeyed &c. The heares of S.
frances

Frances beyng cast agaynst a
 stone wall threw yt doune. Christ
 dyd nothynge but he dyd yt, & he
 dyd more then Christ dyd. The
 nayles of S. Frances dyd put
 away tēptacions, with his spyttle
 he restored a mayde to her syght,
 the water that he washed his
 handes & fete in, raysed the dead
 to lyfe agayn. The space of viij.
 dayes a greshoppet stode with
 him in oure Ladyes come, or as
 our Ladyes deputye, and beyng
 called again he flew vpon his hed,
 & then beyng lycenced to depart,
 he went awaye. A nyghtyngale
 song a whole daye with him by
 turne, that is to say S. Frances
 one verse & the nyghtyngale ano-
 ther. Like as Adam not obeiyng
 god, all creatures begā to rebell:
 So S. Frances obeiyng and
 fullfylling

I came
 of grace
 by the
 waye
 of the
 cross

Blasphemous,

fullfylling the commaundementes of God, all creatures began to do him seruyce, accordyng to the scriptures, Thou diddest put all thynges vnder his gouernance, & thou hast set him ouer all thy workes, and he may truly say þe wordes of the gospell, All thynges are geuen me of my father. And mozeouer, whatsoeuer saynt Frances had delyght or pleasure in, the same pleased the lord God.

The same lefe.

S. Frances on a tyme beyng in feruent praye for the synnes of the people, an Angell appered vnto him sayng, Christ & oure blessed Lady with a great company of Angelles are in þe church lookyng for the &c. Who comyng into the Church: for feare & reuerence fell on his face. Then
sayde

sayde Chylst vnto him, Frances
 thou and thy Brethren are won-
 derfull careful for the soules of
 faythfull people, therfore aske
 what thou wylt for their comfort
 & yt shalbe graunted the, for thou
 art ordeyned to be the light of the
 gentiles. And he laye as one rapt
 into the godhead, and at the last
 comynge to him selfe he sayde,
 Our father most holpest I wret-
 ched synner besече the, foras-
 muche as yt pleaseth the to owe
 such fauour to mankynde, that
 thou wilt graunt indulgence and
 remission of all and synguler the
 synnes as well genetall as speci-
 all of all suche people as shall
 come into this place &c. And I
 most humbly besече our Lady &
 thy Blessed Mother the speciall
 aduocattrice for mankynde, that
 somuche

Blasphemous

sonmuch as she may to helpe me
in this my petition and to make
intercession vnto thy moost de-
uoute and excellēt maiestie. And
our blessed Lady with most hea-
uenly humylite forthwith incli-
ned to the prayers and petitiō of
blessed Frances, and ymediatly
made supplicacion to her Sonne
sayng, Most high and almighty
God, I most humbly beseeche thy
godhead, that sonmuch as thy ma-
iestie may to inclyne & graunt to
the prayer & petycion of thy ser-
uaunt Frances. And the diuine
maiestie of God spake sayng, It
is very greate that thou hast de-
syrēd, but thou arte worthy bro-
ther S. Frances to haue greater,
and thou shalt haue greater, and
I do admyt and graunt thy pe-
ticion. But I wyll haue the to go
vnto

unto my bpcar to whom I haue
geuen power to bynde & lose &c.
And aske of him on my behalfe
this indulgence and Pardon.

Twelue of S. Frances bre-
thre beyng in their Celles heard
all these thynges, but beyng
stricken with feare they durst not
enter into the church. And anone
Christ with a great multitude of
Angelles departed into Heauen.

In the mornynge S. Frances cō-
maunded his brethren that they
should speake nothyng of these
thynges. Then went he vnto
Pope Honorius and declared
vnto him this vision, and he ob-
teyned the graunt of this pardon
and so departed. When Frances
was departyng, p Pope sayd, O
Symple person whether goest
thou? What carpest thou with
the

Blasphemous

the for a testimony of this pardon.
Then blessed Frances answered, thy word is ynough and sufficient for me, if yt be the worke of God, he can manifest and declare his awne worke, and I desyre none other instrument but only that our Lady be the paper, and Christ the notary, and all the Angelles witnesses. And in his tourney he tolde Iteer Massey his felow the visiō, and sayd, brother Massey I say to the on gods des behalfe that the pardon which is graunted to me of the Pope is confirmed in heauen. The Cardinales hearyng of this graunt, reproued & rebuked the Pope for grauntynge to Frances so greate pardon sayng, thou wylt brynge the indulgence of blessed Peter & Paul to nothing. The lord Pope answered

answered we haue geuen and
 graunted it to him, yt is not ex-
 pedyēt to Destroye that is made.
 But forasmuch as Frances nei-
 ther of God nor yet of the Pope
 had appoynted any determinate
 day whē this pardon should be-
 gi, he was again wōderfully trou-
 bled & prayed that he myght se
 þ vision once agayn, and that he
 myght be certefyed of Christ.
 Wherfore on a tyme in the mo-
 neth of Iāuati about mydnight
 when Blessed Frances was in
 prayer, the deuell came vnto him
 & sayde, Frances why wilt thou
 dye before thy tyme? why doest þ
 occuppe thy selfe on this fassio-
 n? knowest thou not that slepe
 is more meete for the? Thou art
 yong and slepe shalbe thy health,
 and I haue often tolde the how
 l. j. thou

Blaspheinous

thou shouldest otherwise do thy penance for synnes, and not so streight and soze as thou doest To what purpose doest thou bete thy self thus? And blessed Fran- ces ymedyatly put of all his clo- thes and his breeches and striped him self stark naked, and he went out of his Cel & passed thorough a great rough hedge and entred into a great wyldernes whiche was very thorny, so þ his body was all bloody: then sayd he to him self, yt is a great Deale better that I should thus knowlege þ passion of our Lord Jesu Christ, then obeye vnto deceitfull flat- terynges. And sodenly there was in the wyldernes a great light, which appered to be wōde- rous full of gelyfloures and Ros- ses. & there was an innumerable company

cōpany of Angelles whiche sayd
 with one voyce, Blessed Frances
 come hether quykly, The Sa-
 uour and his Mother are in the
 Church and tary for the. Then
 blessed Frances sawe him selfe
 newly appareled, but howe or
 which waye yt came to passe he
 could not tell. And there appe-
 red vnto him a waye coueted all
 with sylke, by the which he wēt to
 the Church. And blessed Frances
 tooke out of the rosary, xij. red
 roses and xij. whyte, and he came
 forthwith to the Churche, and
 vpon the altare there he layd the
 roses. Then he sawe our Lorde
 Jesu Christ standyng, and our
 blessed Lady his Mother on his
 right hand with a great multitu-
 de of Angelles. And blessed Fran-
 ces spake sayng: Our most ho-
 l. ij. lyest

Blasphemous

lyest Father whiche art the order
ter and gouernour of heauen &
earth, I beseeche the of thy great
mercy that thou wilt vouchesafe
to ordeyn and appoynt the daye
that the pardon whiche thou hast
graunted shall take effect & that
thy blessed Mother the aduoca-
tryce of mankynd will assist her
unto. To whome Christ ans-
weted, I will that yt be thesame
daye in thewhiche blessed Peter
was deliuered from his bondes,
begynnyng at the first euen-
song of thesame day and conty-
nue to the euensong the next daye
folowynge, includynge the nyght,
and that whosoever cometh the-
ther that day contryte & confessed
shalbe pardoned and forgeuen
of all his synnes that he hath done
from the daye of his baptisme to
the

the day of his entraunce into the
 Chutche of our Lady Porcupi-
 cule, how greuous or great so e-
 uer their synnes be. And blessed
 frances sayde, Most holpest
 father, how may this be knowen
 to mankynde that they may be-
 leue? And our Lorde sayde, that
 shall God prospeere and help tho-
 rough his fauoure and Grace.
 Notwithstandyng thou shalt go
 vnto Rome to my Wyker whome
 I haue ordeyned and appoynted
 & to whome I haue geuen power
 to bynde and lose, & wyl him to
 publishe & declare this pardon
 in asynuche expedicio as he shall
 thynke mete. Then sayde blessed
 frances, but how shall thy Wy-
 ker credyt me, peraduenture he
 wyl not beleue me wretched syn-
 ner. The Lorde sayd to him, bles-

Blasphemous

sed Frances, take with the certeyn of thy bꝛethꝛe foz wꝛtnesses thewhich hear all these thynges, & also take with the these red and whyte roses which I gatheredest in the moneth of Januaris when thou wast ponishing of thy body in the wyldernes. All these thynges were hearde by. Freer Peter of Cathany, Angell of Reato, Ruffine Sophy, Freer Massey, &c. Then blessed saynct Frances tooke of the roses that he brought iij. red and iij. whyte, in the honoure of the most holy and indiuisible trinite, and to the pꝛaise of god & our blessed Lady. And then the Angelles song with lowd and great voyce, Te deum.

In the moꝛnyng blelied Frances tooke his felowes, sayng to them, let vs go to Rome, and he cōmaunded

commaunded them to kepe all these thynges secret.

And when he entred into Rome, he tooke his way toward þ Church of Saynt John Laretanence, and there he found Pope Honorius the successor of Innocent, and the Taker of oure Lorde Iesu Christ. To whome S. Frances on the behalf of our Lord declared all the thynges aforesayde, & of thesame bare wytnes theforesayd brethren and the roles aboue mencioned. And Pope Honorius beholdyng in the moneth of Januarie roles so freshe, and haupyng so quyk a sauour and colour, sayd, this is suerly a great myracle, and must come rather of God then of man, & we knowe that their testimony is true. Then the Pope commaunded that Fran-

Blasphemous

ces and his felowes should haue
wherewith to refreſhe them ſel-
ues. The next daye after, blessed
frances came agayn to the pope
ſaiyng: Moſt worthy Wyker of
Chriſt, fullfill about the matter
afoſſayd, the wyll of the Kyng
of heauen and his Mother. And
beyng asked agayne in the pre-
ſence of the Cardinales what he
deſpyred. And when he aunſwered
the ſoſſayd pardō to be at Lam-
mas or the day that ſaynt Peter
was loſed out of his bōdes. The
Pope aunſwered, frances, that
which thou deſireſt is very great,
but ſoſmuch as the Kyng of
heauē at the inſtaunce of the moſt
blessed Virgyn his Mother hath
heard thy petition, we will wyte
to the Biſhopes of Aſſiſio, Pe-
ruſino, Tuderino, Spolitano,
Fulginati,

fulginatt, Rucicino and Eugubino, that they shall assemble together at the Church of Portiuncule the first day of August, and there they shall declare the pardon in such wise as thou shalt desyre to haue yt. And so blessed Frances and his felowes receauing þe Popes letters departed. And blessed Frances sayde vnto the Bysshopes, which of you will publishe and declare this pardon. When the Bysshopes were all assembled at the daye appoynted, blessed Frances sayd vnto them, yf yt please you, though I be vnworthy I wyl saye somewhat in the presence of this people and declare vnto them the pardon graunted by the commaundmēt of the Kyng of heauen, obteyned at the instance of the blessed Virg.

Blasphemous,

gyn and Mother of Christ, and you are comaunded by the Pope to affirm thesame with me. Then blessed Frances preached so sweetly and so comfortably, that he seemed rather to haue bene an Angell then a mortall mā. Then he declared the pardon that yt auayled from the Euen-song the first day of August vntill the Euen-song on the second day of the same moneth aswell by nyght as by daye, perely for euer. The Bysshopes hear yng blessed Frances saye for euer, they were angry & muche offended, say yng to Frances, The Pope hath not comaunded vs herin to folowe thy mynde, for his pleasoure is but for x. yere. And therfore euery Bysshop by him self declared vnto the people that they must vnderstand

doctrines.

derstand the wordes of frances
of this pardon to indure for x.
yeres and no lenger.

Here I omitt muche folowynge
whiche I am wery to wyte.

The C. lxx. leafe

Blessed frances sayd, after vs
shall come freers that wyl bu
yld thein greate houses, wherin ^{A true pro}
noble men shall inhabite &c. But ^{phet.}
frances would haue his house
made of none other then clay and
wykers.

The C. lxxv. leafe.

Freer Hassey purposyng to
trye the humilite and mekenes of
blessed frances, sayde vnto him,
what art thou? what art thou?
what art thou? what art thou?
Blessed frances aunswered, what
meanest thou, and Freer Hassey
sayd, for all the world semeth to
conne

Blasphemous,

tonne after the, and all desyer to
se, heare and obey the. Thou art
no fayre man Thou hast neither
great cōning nor wisdom. Thou
art no noble man. How commeth
yt then that all the worlde dothe
thus folow the? Blessed frances
heatyng this, reioysyng wonder-
fully in spirite, and holdyng vp
his face to heauen, stood styll a
great space his mynde beyng di-
rected to God, and comyng to
him selfe agayne, he made lowe
curtesey & with a feruent spirite
gaue prayles & thanks to God,
and turned him selfe to Jreet
Massey & sayd, wilt thou know
what I am? wylt thou knowe
what I am? and wylt thou well
vnderstand what I am, and why
all the worlde foloweth me? God
hathe ordeyned the fooles of this
worlde

world to confound the wyse, and
 I am a wretched synner. Then
 freer Halley knewe that bles-
 sed frances was grounde in
 very humilitee.

The Lxxvi. leafe.

Blessed frances sayd vnto his
 Brethren, that they should not
 Judge any thyng to be impos-
 sible that was comaunded them
 in their rule: For if he had com-
 maunded them to do thynges
 aboue their strength, yet holy o-
 bedience neuer lacked strength.
 Once a certeyn freer dysobei-
 yng his gouernour, he comaun-
 ded him to put of all his clothes
 & his very breeches & so to stand
 naked before him, which the fre-
 er dyd. Then he commaun-
 ded him to dyg a graue or a pyt,
 which also he dyd. Then he co-
 maunded

Blasphemous

*ple
of the
riche the
recreant
ed to bury
their Bie
the quich.*
obly maunded him to go into þe graue,
and so he dyd. And blessed Fran-
ces couered him with earth even
vp to the hard beard, and sayde
vnto him, Art thou not dead?
Brother, art thou not dead? And
he aunswered he was dead. Then
sayde blessed Frances, aryle, if
thou be dead in dede thou must
obey thy gouernoure at a beck,
and grudge at nothyng.

The same leafe.

Two yong men belought S.
Frances to admyt them into the
order: but he myndyng to proue
first their obedyence, led them
into a garden sayyng vnto them,
come, let vs set coles oz colewoz-
tes, and as ye se me set them, so
looke that you do. Then blessed
Frances set the rotes vpward &
the leaues douneward. One of
them

theim dyd in all thinges lyke vnto
 to blessed frances, but the other
 dyd not so, but sayde to blessed
 frances, the coles should not be
 so let, but rather contrary, that
 is to laye the rotes dounewarde,
 and the leaues vpwarde. To
 whome blessed frances sayd, my
 Sonne, I wyll that thou do as
 I do: whē he would not do so be-
 cause yt semed folyshnes to him,
 blessed frances sayde vnto him,
 Brother I se that thou art the
 chefest master, go thy wayes for
 thou art not mete for
 my order.

he euen
 to lyue
 madnes
 with othe
 freers.

Here an end, for I wyll
 trouble you no lenger with this
 stuffe, though the booke out
 of which this is taken
 cōteyneth much
 moze.



R. G. Exudebat.

1550.

Cum Privilegio ad imprimendum solum.

